THE ORTHODOX WORD

MARCH - APRIL, 1972

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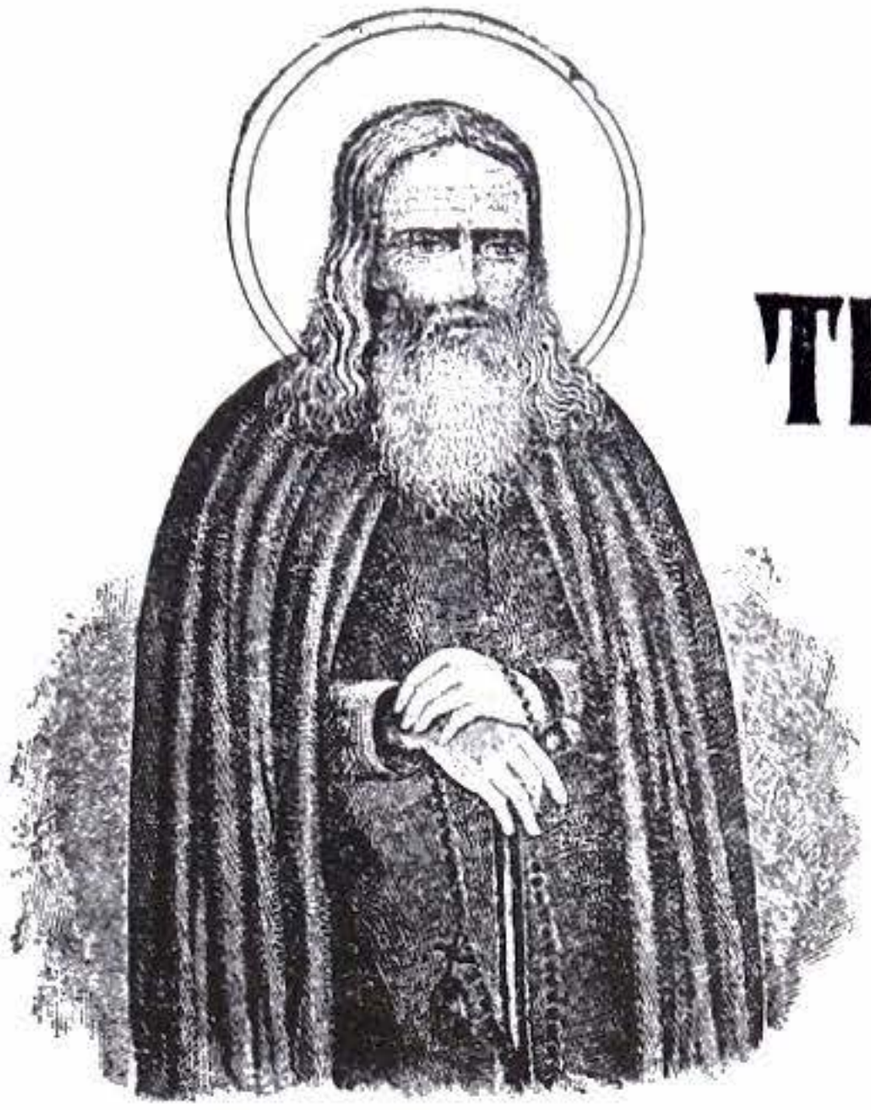

THE ORTHODOX WORD

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SAINT HERMAN OF ALASKA

Established with the blessing of His Eminence the late *John* (*Maximovitch*), Archbishop of Western America and San Francisco, Russian Orthodox Church Outside of Russia

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COVER: Bishop Andrew of Ufa, photograph taken in 1912 in Kazan (see article on page 48); courtesy of Nuns Tabitha and Barbara of Lesna Convent, France. ILLUSTRATIONS: Page 43, icon of St. Paul of Obnora, Moscow School, 16th century. Page 44 top, from the collection of the late I. M. Kontzevitch. Page 44 bottom, from the periodical *The Russian Monk*, Pochaev Monastery, 1913, no. 10, May.

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The Second
SORROWFUL EPISTLE
OF METROPOLITAN PHILARET

TWO YEARS AGO, in his first "Sorrowful Epistle," Metropolitan Philaret, Chief Hierarch of the Russian Orthodox Church Outside of Russia, clearly pointed out to the Orthodox bishops of the world how contrary to the very foundation of Orthodoxy is the "organic membership" of the Orthodox Churches in the World Council of Churches. Since then there has been very little healthy reaction on the part of Orthodox hierarchs against the ecumenical movement, and no Orthodox Church has withdrawn its membership from the WCC. Accordingly, Metropolitan Philaret, authorized by the entire Council of Bishops of the Russian Church Abroad, has written a second Sorrowful Epistle, addressed again to all Orthodox bishops, and stating even more clearly that ecumenism is a dangerous heresy which is now leading its Orthodox participants to the utter annihilation of their churches.

This Epistle, which comprises four pages of fine print, is well documented with references to the radical departures from Orthodoxy of the Orthodox renovationists from the time of the "Living Church" and the calendar reform of the 1920's to the recent statements of Patriarch Athenagoras of Constantinople which clearly indicate his abandonment of the Orthodox Church and his desire to form a *new* church together with the heterodox.

With this new Epistle there can be no doubt that Metropolitan Philaret, with the full support of the hierarchs of the Russian Church Abroad, has become the leader and champion of true Orthodoxy throughout the world. It remains to be seen whether the voice of conscience is still alive in the Orthodox episcopate to which this new Sorrowful Epistle is addressed. If it is, we should expect to hear at least a few voices, even at great personal risk, raised in solidarity with Metropolitan Philaret, who, in an age of apostasy and madness, has had the courage to remind the Orthodox bishops that what the Church of Christ has always and unchangingly believed, is still true.

Free copies of the Second Sorrowful Epistle may be obtained from *The Orthodox Word,* from the Synod of Bishops (75 E. 93rd St., N.Y.C., 10028), from Holy Transfiguration Monastery (278 Warren St., Brookline, Mass., 02146), or from the publisher: St. Nectarios American Orthodox Church, **9223-20th N.E., Seattle, Washington, 98115.**

THE LIFE OF

Saint Paul of Obnora

IN THE KOMEL FORESTS OF VOLOGDA

Commemorated January 10

***In a time** of the almost universal dominance of the spirit of secularism, a mere reminder of the reality of the other-worldliness of Holy Orthodoxy can orient one toward authentic spiritual life. To those Orthodox Christians whose souls long for silence and sobriety this* Life* *is dedicated as a source of fruitful inspiration.*

BORN IN A PIOUS noble family of Moscow in 1317, St. Paul even from childhood showed leanings toward the contemplative life of a true Orthodox Christian. He avoided noisy children's games and sweet foods, he fasted, gave to the poor everything he had, even the clothes on his back, attended eagerly every church service, and spent whole nights in prayer. When at the age of 22 his parents decided to marry him off, he secretly left his home and entered a distant monastery on the banks of the Volga river, where he received the monastic tonsure, surpassing everyone in ascetic fervor. When the good news of the great St. Sergius of Radonezh reached the shores of the Volga, St. Paul felt that his prayer had been answered in obtaining an experienced instructor; and he left his monastery for the Lavra of the Holy Trinity.

St. Sergius received him with love, and seeing that he was full of the fear of God, he made him his disciple. He entrusted him with various obediences: in the kitchen, in the bread-bakery. St. Paul gave up his own will to the God-bearing Abbot and in time acquired the gift of heartfelt feeling and abundance of tears. After several years St. Sergius blessed him to withdraw to a separate recluse's cell, where he spent fifteen years in silence. In this time the study of the Word of God so filled his soul that it began to flow out in a gift of teaching, and the brethren, once having discovered this, began to flock to him for edification — which only evoked in him a greater desire for silence. He began to beg St. Sergius to bless him for a life of desert-dwelling. Knowing the spiritual maturity of his disciple, St. Sergius blessed him, and bidding farewell with a prayer, he gave him an invincible weapon — a holy Cross. This copper Cross was to accompany the Saint his whole life long, and for centuries afterwards it was preserved on the reliquary over the Saint's holy relics.

* Condensed from the *Historical Account of the Lives of Vologda Saints,* Vologda, 1880.

SAINT PAUL OF OBNORA

TROPARION, TONE 1

BEING INFLAMED from thy youth with divine love, O Saint Paul,* and having come to hate all the attractions of the world,* Christ alone didst thou come to love.* For this reason thou didst settle in the inner wilderness* to live with wild beasts, entirely for Christ.* Wherefore, the All-seeing Eye having beheld thy labors* did enrich thee even after thy repose with the gift of miracles.* And so we sing to thee:* pray unceasingly for us all* who ever revere in hymns thine honorable memory.

ST. PAUL OF OBNORA
WONDERWORKER
OF VOLOGDA

Fragments remaining after the fire of 1909, showing the bas-relief likeness of the face and hand of St. Paul, copied from the original portrait-icon of the Saint.

Holy Trinity Cathedral (back view) in the St. Paul of Obnora Monastery, Vologda region, as photographed at the turn of the century

Having left the Lavra, the Saint went north deep into the forests beyond the Volga and wandered for a while from place to place, visiting some of the monastic communities scattered throughout the *Thebaid of the North.* But the heart of the lover of desert-dwelling still thirsted for absolute silence (hesychia), until finally he settled in a spot in the Komel forests overlooking the little river Griazovitsa, and chose for his abode the hollow of an old linden tree. Here the wondrous Paul spent three years, glorifying God together with the birds, for they alone seconded the hermit's singing in the desolate wilds where no man had yet penetrated. Here he could ceaselessly pray to God. Who can tell of the hardships he endured? Living on grass and roots and enduring all changes of weather, in silence he purified his mind by means of spiritual combat and divine vision.

But it was pleasing to God that St. Paul would serve for the salvation of others, instructing them by word and his ascetic life. And so, instructed by God, the Saint left his linden tree and went farther to the river Nurma, where the Obnora joins it, where he found a spot to his liking, built for himself a little hut no larger than his abandoned linden hollow, and settled therein to spend his days and nights in vigil and prayer. For five days of the week he would remain without food or drink altogether, and only on Saturday and Sunday would he have some bread and water.

Meanwhile, three miles from St. Paul's hermitage on the same wild banks of the Nurma, another anchorite was laboring: St. Sergius of Nurma, who had received the monastic tonsure on Mt. Athos. He had come from the East to the region of Moscow to seek enlightenment from the lamp of Radonezh. Having matured in spiritual life, the Athonite Sergius, with the blessing of the Russian Sergius, came to settle in this wilderness when the anchorite Paul was still living in his linden hollow, as a *sparrow that hath found her a home, and the swallow a nest for herself* (Ps. 83:4). Twice thieves fell upon Sergius: the first time they beat him almost to death, but the second time they were chased away by the power of his prayer. When as many as forty ascetics had gathered around Sergius, he built a wooden church in honor of the Lord's Transfiguration and established a cœnobitic monastery.

Having heard of the ascetic labors of Paul, Sergius went to him and saw in the forest how a flock of birds surrounded the wondrous anchorite; little birds perched on the elder's head and shoulders, and he fed them by hand. Nearby stood a bear, awaiting his food from the desert-dweller; foxes, rabbits and other beasts ran about, without any enmity among themselves and not fearing the bear. Behold the life of innocent Adam in Eden, the lordship of man over creation, which together with us groans because of our fall and thirsts to be delivered into the *liberty of the glory of the children of God* (Rom. 8:21-22).

With spiritual joy the two great ascetics became acquainted with each other; they practiced mutual counsel in all their spiritual undertakings and often visited each other, strengthening each other in advanced ascetic labors. Paul chose Sergius as his spiritual father, the latter having been ordained to the rank of presbyter while still on the Holy Mountain of Athos, and often

Paul would receive communion from his holy hands of the Body and Blood of Christ in Sergius' monastery, confessing to him all his thoughts. But Sergius as well did not hide from Paul what was in his heart; for they were both close servants of the One God, and they helped each other in the tribulations of the wilderness.

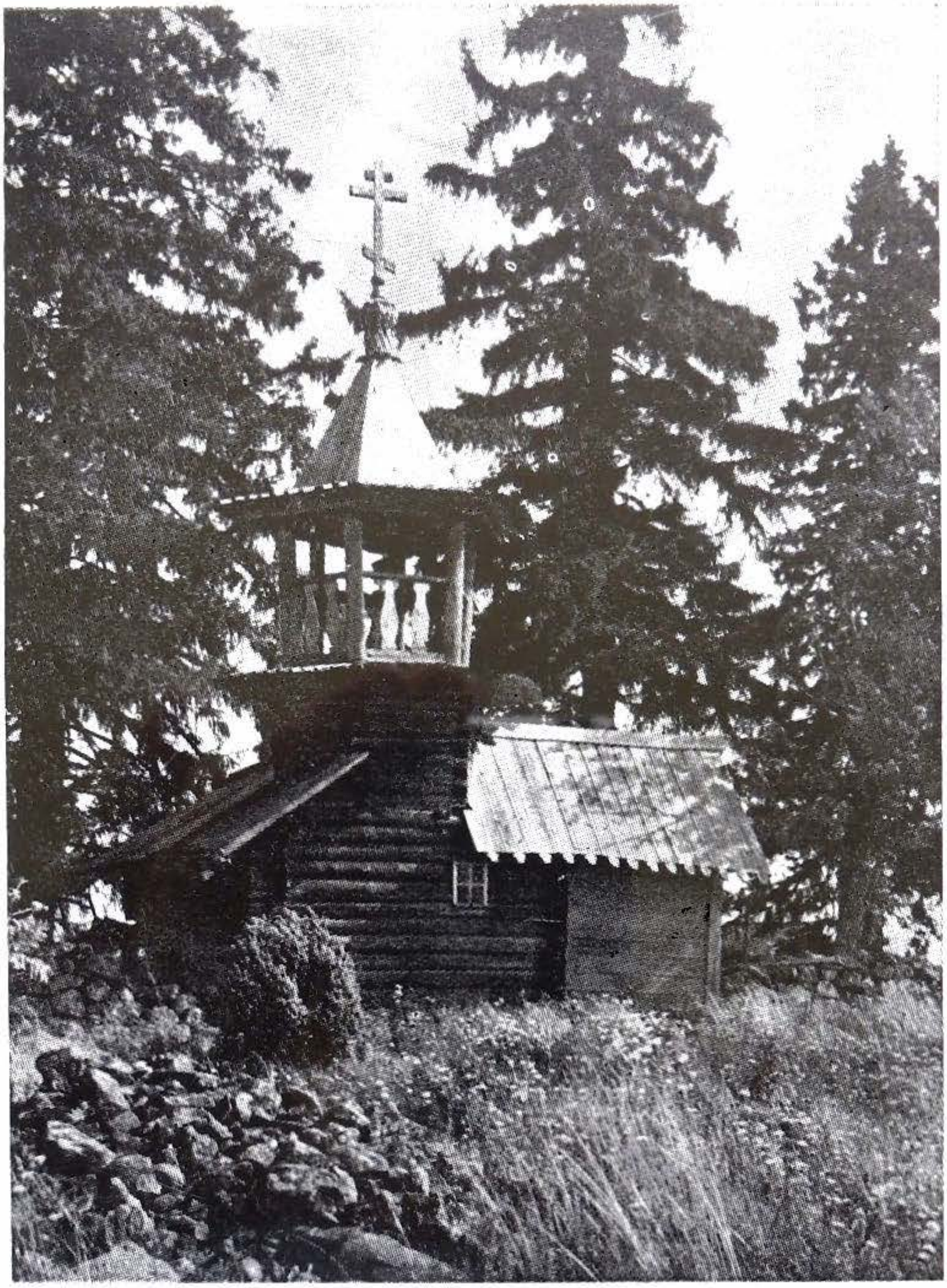
It once happened that St. Paul left his cell and went about the wilderness; and when he returned he saw his cell razed to its foundation. Human fear suddenly overcame him and he ran to St. Sergius to tell him of his sorrow. But St. Sergius, more experienced in the spiritual work, realized that this had only been a demonic apparition, and he told St. Paul in the words of the psalm: "*God is our refuge and strength* (Ps. 45:2); go, my brother Paul, and you will find that your cell is not destroyed." The hermit believed his spiritual father and, returning, he indeed found his cell unharmed.

Whenever St. Sergius would visit his spiritual son, St. Paul, filled with deep reverence toward him, would accompany him for two-thirds of the distance to his monastery, and this place of parting was marked right up to the 20th century by a chapel, a witness of their mutual love.

When gradually the news spread of where St. Paul was living, people began to come to him: some just to look at the great ascetic and receive his blessing; others, who were troubled, for consolation; and yet others sought his spiritual instruction, begging him to allow them to settle near him and have him as their abbot, leading them to salvation. But the Saint, who all his life had sought silence and fled from people, refused. However, their insistent pleas caused him to wait for some indication of God's will, lest they perish and he be responsible for it. This indication was not long in coming.

One night while standing at prayer in his cell, St. Paul suddenly heard the ringing of bells in the forest thickets beyond the river Nurma. The same thing happened another time, and then it was repeated more and more often; and to the Elder's no little amazement, on week days there would be heard an ordinary ringing of smaller bells, while on feast days a louder pealing — and the greater the feast day, according to the Church typicon, the more triumphant was the ringing.

For a long time the Elder paid no attention to the ringing of the invisible bells, considering it a deceptive apparition and a trick of the devil; and he told no one about it. However, one circumstance convinced him that the opposite was true. The feast of Pascha came, and St. Paul began an all-night vigil the evening before, pouring out his soul before God in the most fervent and tearful prayer — when suddenly, just at midnight, he heard a triumphant ringing. An involuntary curiosity took hold of the Elder. He prayed and then opened the window of his cell and, looking downhill toward the Nurma, he saw an extraordinary light shining beyond the river in the forest on the very place where later was to stand the monastery church of the Holy Trinity. St. Paul felt peace and an inexpressible joy in his heart, and the whole night he spent in glorifying God and His Most Pure Mother. From the spiritual joy, peace, and calmness of his heart he concluded that what he had heard and seen was not a deceptive apparition and that on that place the Lord was pleased to glorify His holy name. When the Elder related his vis-



An old forest church of Russia's *Northern Thebaid*
(*One of the typical wooden structures that has survived*)

ion to the brethren who lived with him nearby, they all unanimously confirmed his opinion and begged him to undertake the building of a church and monastery; and the Saint himself saw that after such visions to hesitate to fulfill the will of God, which had been so clearly expressed, would be unforgiveable, and he resolved to seek counsel about this from his spiritual father, St. Sergius. St. Sergius advised St. Paul to build a monastery on the place indicated to him in the vision. The Elders then parted in this temporal life in order to meet again in eternal life: Sergius began to prepare for his departure to the heavenly mansions, and Paul went to Moscow to receive a blessing for the foundation of a monastery and the building of a church in the name of the Holy Trinity. (*Continued on page* 70)

Bishop Andrew in his later years

The ancient Holy Transfiguration Monastery in Kazan, as it appeared at the turn of the century when Bishop Andrew was its abbot

Bishop Andrew of Ufa

CATACOMB HIERARCH OF "THE CHURCH OF THE WILDERNESS"

The following brief sketch of the life of an exemplary archpastor gives but a faint hint of the hidden power that inspires "the Church of the Wilderness," as the Catacomb Church is better known in today's Holy Russia.*

WHEN THE OUTSTANDING Church figure Metropolitan Anthony Khrapovitsky, then in the rank of archimandrite, was the rector of the Moscow Theological Academy, one of his ardent students was a young Kazan-Tatar prince from the celebrated Ukhtomsky family. Inspired by the high monastic ideal and missionary zeal, the young nobleman received the monastic tonsure with the name of Andrew and became not only a dignified bearer of the best Church tradition of Imperial Russia, but also, in time of revolutionary trial, a sober pastor and subsequently a renowned catacomb bishop, receiving in the end a martyr's crown.

He began his work of Orthodox enlightenment in his native Kazan as a young hieromonk, being in charge of a seminary and a missionary school, highly respected and loved by all. He soon became a popular figure for his deeds of mercy to the poor and needy and for his asceticism. It was known that he spent his nights in prayer, using a hard bed with no blanket or pillow for his brief rest. In the midst of his social activity he always fasted, never eating even fish. When his wealthy admirers presented him with crates of fresh fruit he immediately gave it away to seminarians and children. People were astonished to see him eat only two or three prosphora and a few glasses of tea a day, never complaining of frailty or loss of energy, yet his activity was enormous. When raised to the rank of archimandrite he became abbot of the ancient Holy Transfiguration Monastery in Kazan, ably governing it, delivered flaming sermons, founded a convent for Tatar girls, was an excellent spiritual advisor, published a magazine and booklets, and organized missionary conferences.

* Sources (all in Russian): *Theological Encyclopedia,* vol. VII, 1906,, article "Kazan." *Orthodox Russia*: 1948, no. 3; 1949, no, 8-9; 1952, nos. 5 and 9. *Orthodox Life*: 1966, no. 6. Rev. M. Polsky, *Russia's New Martyrs,* vol. 2, p. 250. Unpublished letters and manuscripts of Rev. N. Deputatoff, Abbess Juliania, Nun **Tabitha, Prof. S. V. Grotov, Rev. M. Polsky.**

Before long he was consecrated bishop of Mamadynsk, a vicariate of the Kazan diocese, continuing the same duties. Once in the revolutionary year of 1905 the workers of a gunpowder factory eight miles from Kazan rose up in revolt, as a result of Communist propaganda, and killed one of the eight directors of the factory. A barrel of explosives was blown up, breaking all windows in the nearby houses. Bishop Andrew immediately mounted a horse and, fearlessly risking his life, galloped to the factory. There he mounted a high place and silently waited for the mob to quiet down. They laughed at him, cursed, threw handfuls of dirt and rotten apples; but he stood quietly, looking at the mob and praying silently. The mob, seeing him fearless and peaceful, gradually calmed down; and then Vladika began to talk. His talk was short, but so powerful that the whole mob came to repentance, realizing what a sin they had committed in killing an innocent man. They released the other directors and resumed work, after accompanying Bishop Andrew with great respect back to his monastery quarters.

Bishop Andrew was transferred to Sukhumi in the Caucasus, but before long he returned as bishop of the diocese of Ufa, northeast of Kazan, where there was a large Moslem population. He did his missionary work well, travelling extensively, and was known and loved throughout Russia. Sensing the approaching revolution, he called all Orthodox faithful to join together behind the anointed of God, the Tsar; but at the same time he was outspoken in his opposition to the rich exploiters of the poor and showed himself to be a faithful disciple of Metropolitan Anthony in criticizing the Synodal system of church government and calling for the restoration of the Patriarchate. When the revolution broke out he hoped for changes for the better even from the Bolsheviks, but soon recognizing their true nature he began to call for the formation of an Orthodox "regiment" of seminary students. He was soon arrested, and although he was released several times he was never actually free again, being simply moved about from prison to prison, from one exile to another.*

Nonetheless, the people did not forget him, and many managed to see him in prison or deliver food parcels to him; and every time he was released and returned to his flock, it would cause a whole "event" among the people. The Secret Police sought to use his popularity as bait to fish out the more fervent church people, but Bishop Andrew was so cautious and prudent in his behavior that these attempts always failed.

Bishop Andrew's fight against the false "renovation" of the "Living Church" was noteworthy. It brought true martyrs' crowns to some of his coworkers and spiritual children; the story of one of these, the young student

* On Communist prison conditions see the books of Richard Wurmbrand.

Valentina, has reached the Free World.† But his greatest service to the Church was his valiant battle for the truth against "Sergianism" by openly proclaiming it a betrayal of the Church and a trap for the faithful; and in this battle his voice, thanks to his popularity, was widely heard. When the Declaration of Metropolitan Sergius was issued in 1927, announcing the "concordat" with the Soviet government and promising various freedoms, Vladika Andrew was in exile far away in the Askhabad region; but even from there he rang the alarm for the faithful. He called on people not to believe Metropolitan Sergius and to separate from him, foretelling that all the "promises" would be broken and a worse enslavement would follow. At first, as a former resident of Ufa testifies, reality seemed to contradict the voice of the much-respected hierarch, and the number of his followers diminished. But in a short time his influence and authority were restored and his followers took the lead in church life in the Ufa region. Early in 1930, within a few months twice as many churches were closed as had been closed for the whole time before the "legalization" of Sergius; taxes on the Church rose five times over; all the church people who had been released from prisons for accepting the "Declaration" were arrested again; and, in a word, the Sergianists did not gain a thing, while losing their freedom of conscience. To this unfortunate group of Sergianists belonged Bishop Andrew's successor in the Ufa diocese, Bishop John, whom Vladika Andrew had consecrated at great peril.

The faithful now came to see clearly that Bishop Andrew was right, and he took the leadership of the underground Church in the Ufa region, leading it into the deep "wilderness." This Church began a life and activity that can only be compared with those of the historic catacomb Church of the first Christians. People gathered to pray in caves, in forests, in desolate farmhouses before daybreak. Between periods of arrest and exile, Bishop Andrew would strengthen the Church, consecrating bishops and priests and inspiring saints to go to a martyrdom equal to that of the great martyrs of the early Church. In particular, the New Martyr Lydia has been accepted as a canonized saint by the Catacomb Church.* Even before the death of Patriarch Tikhon, Bishop Andrew had united several groups of Old Believers to the Orthodox Church, and now they too joined the Catacomb Church, which, spiritually free, continued to grow, much to the agitation of her enemies. "Many do not believe that there are catacombs," concludes a witness from Ufa. "Let them disbelieve. The existence of the spiritual world also is denied by the foolish, but because of this it does not cease to exist. It seems the persecution of the last Christians surpasses that of the first Christians."

(*Continued on page* 96)

† See Rev. M. Polsky, *Russia's New Martyrs*. Jordanville, 1957, vol. 2, p. 253.

* On her martyrdom see *The Orthodox Word*, 1968, no. 2, p. 64.

CAN THE ORTHODOX CHURCH ENTER
A "DIALOGUE WITH NON-CHRISTIAN RELIGIONS?"

PART IV

The "Charismatic Revival" as a Sign of the Times

*Costa Deir took the mike and told us how his heart was burdened for the Greek Orthodox Church. He asked Episcopalian Father Driscoll to pray that the Holy Spirit would sweep that Church as He was sweeping the Catholic Church. While Father Driscoll prayed, Costa Deir wept into the mike. Following the prayer was a long message in tongues and an equally long interpretation saying that the prayers had been heard and the Holy Spirit would blow through and awaken the Greek Orthodox Church... By this time there was so much weeping and calling out that I backed away from it all emotionally... Yet I heard myself saying a surprising thing. 'Some day when we read how the Spirit is moving in the Greek Orthodox Church, let us remember that we were here the moment that it began.'**

SIX MONTHS after the event here described occurred at an interdenominational "charismatic" meeting in Seattle, Orthodox Christians did indeed begin to hear that the "charismatic spirit" was moving in the Greek Orthodox Church. Beginning in January, 1972, Fr. Eusebius Stephanou's *Logos* began to report on this movement, which had begun earlier in several Greek and Syrian parishes in America and now has spread to a number of others, being actively promoted by Fr. Eusebius. After the reader has read the description of this "spirit" from the words of its leading representatives in the pages that follow, he should not find it difficult to believe that in very fact it was evoked and instilled into the Orthodox world by just such urgent entreaties of "interdenominational Christians." For if one conclusion emerges from this description, it must certainly be that the spectacular present-day "charismatic revival" is not merely a phenomenon of hyper-emotionalism and Protestant revivalism—although these elements are also strongly present — but is actually the work of a "spirit" who can be invoked and who works "miracles." The question we shall attempt to answer in these pages is: *what or who is this spirit?* As Orthodox Christians we know that it is not only God Who works miracles; the devil has his own "miracles," and in fact he can and does imitate virtually every genuine miracle of God. We shall therefore attempt in these pages to be careful to *try the spirits, whether they are of God* (I John 4:1).

* Pat King, in *Logos Journal*, Sept.-Oct., 1971, p. 50. This "international charismatic journal" should not be confused with Fr. E. Stephanou's *Logos*.

THE "CHARISMATIC REVIVAL"

We shall begin with a brief historical background, since no one can deny that the "charismatic revival" has come to the Orthodox world from the Protestant and Catholic denominations, which in turn received it from the Pentecostal sects.

1. *The 20th-century Pentecostal Movement*

THE MODERN Pentecostal Movement, although it did have 19th-century antecedents, dates its origin precisely to 7 p.m. on New Year's Eve of the year 1900. For some time before that moment a Methodist minister in Topeka, Kansas, Charles Parham, as an answer to the confessed feebleness of his Christian ministry, had been concentratedly studying the New Testament with a group of his students with the aim of discovering the secret of the *power* of Apostolic Christianity. The students finally deduced that this secret lay in the "speaking in tongues" which, they thought, always accompanied the reception of the Holy Spirit in the Acts of the Apostles. With increasing excitement and tension, Parham and his students resolved to pray until they themselves received the "Baptism of the Holy Spirit" together with speaking in tongues. On December 31, 1900, they prayed from morning to night with no success, until one young girl suggested that one ingredient was missing in this experiment: "laying on of hands." Parham put his hands on the girl's head, and immediately she began to speak in an "unknown tongue." Within three days there were many such "Baptisms," including that of Parham himself and twelve other ministers of various denominations, and all of them were accompanied by speaking in tongues. Soon the revival spread to Texas ,and then it had spectacular success at a small Negro church in Los Angeles. Since then it has spread throughout the world and claims ten million members.

For half a century the Pentecostal Movement remained sectarian and everywhere it was received with hostility by the established denominations. Then, however, speaking in tongues began gradually to appear in the denominations themselves, although at first it was kept rather quiet, until in 1960 an Episcopalian priest near Los Angeles gave wide publicity to this fact by publicly declaring that he had received the "Baptism of the Holy Spirit" and spoke in tongues. After some initial hostility, the "charismatic revival" gained the official or unofficial approval of all the major denominations and has spread rapidly both in America and abroad. Even the once rigid and exclusivist Roman Catholic Church now numbers 20,000 American members in its "Catholic Charismatic Renewal" which began in 1967, and in 1969 the American Catholic bishops gave their approval to it.

What can be the reason for such a spectacular success of a "Christian" revival in a seemingly "post- Christian" world? Doubtless the answer lies in two factors: first, the receptive ground which consists of those millions of "Christians" who feel that their religion is dry, over-rational, merely external, without fervency or power; and second, the evidently powerful "spirit" that lies behind the phenomena, which is capable, under the proper conditions, of producing a multitude and variety of "charismatic" phenomena, including healing, speaking in tongues, interpretation, prophecy — and, underlying all of these, an overwhelming experience which is called the "Baptism of (or in, or with) the Holy Spirit."

But what precisely *is* this "spirit"? Significantly, this question is seldom if ever even raised by followers of the "charismatic revival"; their own "baptismal" experience is so powerful and has been preceded by such an effective psychological preparation in the form of concentrated prayer and expectation, that there is never any doubt in their minds but that they have received the Holy Spirit and that the phenomena they have experienced and seen are exactly those described in the Acts of the Apostles. Too, the psychological atmosphere of the movement is often so one-sided and tense that it is regarded as the very blasphemy against the Holy Spirit to entertain any doubts in this regard. Of the hundreds of books that have already appeared on the movement, only a very few express any even slight doubts as to its spiritual validity.

In order to obtain a better idea of the distinctive characteristics of the "charismatic revival," let us examine some of the testimonies and practices of its participants, always checking them against the standard of Holy Orthodoxy. These testimonies will be taken, with a few exceptions as noted, from the apologetical books and magazines of the movement, written by people who are *favorable* to it and who obviously publish only that material which seems to support their position. Further, we shall make only minimal use of narrowly Pentecostal sources, confining ourselves chiefly to Protestant, Catholic, and Orthodox participants in the contemporary "charismatic revival."

2. *The "Ecumenical" Spirit of the "Charismatic Revival"*

BEFORE QUOTING the "charismatic" testimonies, we should take note of a chief characteristic of the original Pentecostal movement which is seldom mentioned by "charismatic" writers, and that is, that the number and variety of Pentecostal sects is astonishing, each with its own doctrinal emphasis, and many of them having no fellowship with the others. There are "Assemblies of God," "Churches of God," "Pentecostal" and "Holiness" bodies, "Full Gospel" groups, etc., many of them divided into smaller sects. The first thing that one would have to say about the "spirit" that inspires such anarchy is that it certainly is not a spirit of unity, in sharp contrast to the Apostolic Church of the first century to which the movement professes to be returning. Nevertheless, there is much talk, especially in the "charismatic revival" within the denominations in the past decade, of the "unity" which it inspires. But what kind of unity is this?—the true unity of the Church which Orthodox Christians of the first and twentieth centuries alike know, or the pseudo-unity of the Ecumenical Movement, which denies that the Church of Christ exists?

The answer to this question is stated quite clearly by perhaps the leading "prophet" of 20th-century Pentecostalism, David Du Plessis, who for the last twenty years has been actively spreading news of the "Baptism of the Holy Spirit" among the denominations of the World Council of Churches, in answer to a "voice" which commanded him to do so in 1951. "The Pentecostal revival within the churches is gathering force and speed. The most remarkable thing is that this revival is found in the so-called liberal societies

and much less in the evangelical and not at all in the fundamentalist segments of Protestantism. The last-mentioned are now the most vehement opponents of this glorious revival because it is in the Pentecostal Movement and in the modernist World Council Movements that we find the most powerful manifestations of the Spirit" (Du Plessis, p. 28).* In the Roman Catholic church likewise, the "charismatic renewal" is occurring precisely in "liberal" circles, and one of its results is to inspire even more their ecumenism and liturgical experimentation ("guitar masses" and the like); whereas traditionalist Catholics are as opposed to the movement as are fundamentalist Protestants. Without any doubt the orientation of the "charismatic revival" is strongly ecumenist. A "charismatic" Lutheran pastor, Clarence Finsaas, writes: "Many are surprised that the Holy Spirit can move also in the various traditions of the historic Church... whether the church doctrine has a background of Calvinism or Arminianism, this matters little, proving God is bigger than our creeds and that no denomination has a monopoly on Him" (Christenson, p. 99). An Episcopalian pastor, speaking of the "charismatic revival," reports that "ecumenically it is leading to a remarkable joining together of Christians of different traditions, mainly at the local church level" (Harper, p. 17). The California "charismatic" periodical *Inter-Church Renewa*l is full of "unity" demonstrations such as this one: "The darkness of the ages was dispelled and a Roman Catholic nun and a Protestant could love each other with a strange new kind of love," which proves that "old denominational barriers are crumbling. Superficial doctrinal differences are being put aside for all believers to come into the unity of the Holy Spirit." The Orthodox priest Fr. Eusebius Stephanou believes that "this outpouring of the Holy Spirit is transcending denominational lines.... The Spirit of God is moving... both inside and outside the Orthodox Church" (*Logos,* Jan., 1972, p. 12).

Here the Orthodox Christian who is alert to "try the spirits" finds himself on familiar ground, sown with the usual ecumenist cliches. And above all let us note that this new "outpouring of the Holy Spirit," exactly like the Ecumenical Movement itself, arises *outside the Orthodox Church;* those few Orthodox parishes that are now taking it up are obviously following a fashion of the times that matured completely outside the bounds of the Church of Christ.

And yet we know, as Orthodox Christians, that in the Protestant and Catholic denominations there is no grace of the Holy Spirit, which is given only to those within the Church of Christ. God's mercy, to be sure, is shown to those outside the Church, as when in the Near East a Moslem receives healing at the relics of an Orthodox saint; and there are many cases of God's mercy being given abundantly to Catholics, Protestants, and pagans alike, quite apart from their relation to Orthodoxy—the very rains from heaven are one of these mercies. But *the gifts and fruits of the Holy Spirit are not revealed in those outside the Church.* The great Orthodox Father of the 19th century, Bishop Theophan the Recluse, writes that the gift of the Holy Spirit is given "precisely through the Sacrament of Chrismation, which was intro-

* Most books will be cited in this article only by author and page number; full bibliographical information is supplied at the end of the article.

duced by the Apostles in place of the laying on of hands" (which is the form the Sacrament takes in the Acts of the Apostles). "We all — who have been baptized and chrismated — have the gift of the Holy Spirit... even though it is not active in everyone." The Orthodox Church provides the means for making this gift active, and "there is no other path... Without the Sacrament of Chrismation, just as earlier without the laying on of hands of the Apostles, the Holy Spirit has never descended and never will descend."*

To be sure, the Orthodox "Pentecostals" emphasize that their own experience of what is elsewhere called the "Baptism of the Holy Spirit" is not a sacrament, but rather an "infilling" or "greater measure of the Holy Spirit," and they "seek nothing more than a return to our faith as a living, *personal* experience," and they believe that they "are discovering what Orthodox faith and spirituality are all about" (*Logos,* April, 1972, p. 10). And yet they cannot deny that their experience is the same as the Protestant and Catholic "charismatic" experience, and they admit that they "are forced to behold spiritual victories among the heterodox in the life of prayer, devotion to the 'sacraments,'" etc. (*Logos,* April, 1972, p. 9). Another Orthodox "Pentecostal" writes: "We realized that so many of our Christian brothers of other denominations were deeply moved by the development of the Charismatic movement because they were now making the Holy Spirit a real force in their lives. Their faith was renewed with the heavenly Grace of that Spirit, just as ours would be" (*Logos,* March, 1972, p. 16).

And indeed, as one "charismatic" Protestant notes, "Catholics and Protestants alike find themselves inspired with fresh zeal for the sacraments, the worship, the practice of their own denominations" (Williams, p. 15). Here, under the guise of a better Catholicism, a better Protestantism, and even a better Orthodoxy, a certain "unity" emerges among all "Christians"; but what a strange "unity" for an Orthodox Christian to find himself in—a unity that involves *an almost complete relativism of doctrine and practice.* As a consequence, "charismatic" ecumenism is even more unrestrained than professional denominational ecumenism. One "charismatic" Presbyterian minister declares that he has "concelebrated" at a Catholic Mass, an Episcopalian Eucharist, and a Pentecostal communion service, the latter together with a Catholic priest (Williams, p. 45); and one Catholic Pentecostal states openly: "The Lord is baptizing us all in His Holy Spirit and he is not stopping first to ask if we're Catholics, Protestants, or unchurched... He doesn't want us wasting our energies in attempting to convert one another to our denominational traditions" (Fr. Joseph Orsini, in *Logos Journal,* Jan.-Feb., 1972, p. 18).

* Bishop Theophan the Recluse, *What Is the Spiritual Life,* Jordanville, N.Y., 1962, pp. 247-8 (in Russian). Fr. Eusebius Stephanou (*Logos,* Jan., 1972, p. 13) attempts to justify the present-day 'reception of the Holy Spirit' outside the Church by citing the account of the household of Cornelius the Centurion (Acts 10), which received the Holy Spirit *before* baptism. But the difference in the two cases is crucial: the reception of the Holy Spirit by Cornelius and his household was the sign that they should be joined to the Church by Baptism, whereas contemporary Pentecostals by *their* experience are only confirmed in their delusion that there *is* no one saving Church of Christ.

In a word, the orientation of the "charismatic revival" may be described as one of a new and deeper or "spiritual" ecumenism: each Christian "renewed" in his own tradition, but at the same time strangely united (for it is *the same experience*) with others equally "renewed" in their own traditions, all of which contain various degrees of heresy and impiety! This relativism leads also to openness to completely new religious practices, as when an Orthodox priest allows laymen to "lay hands" on him in front of the Royal Gates of an Orthodox church (*Logos,* April, 1972, p. 4). The end of all this is the super-ecumenist vision of the leading Pentecostal "prophet," who says that many Pentecostals "began to visualize the possibility of the Movement becoming the Church of Christ in the closing days of time. However, this situation has completely changed during the past ten years. Many of my brethren are now convinced that the Lord Jesus Christ, the head of the Church, will pour out His Spirit upon all flesh and that the historic churches will be revived or renewed and then in this renewal be united by the Holy Spirit" (Du Plessis, p. 33). Clearly, there is no room in the "charismatic revival" for those who believe that the Orthodox Church is the Church of Christ. It is no wonder that even some Orthodox Pentecostals admit that in the beginning they were "suspicious of the Orthodoxy" of this movement (*Logos,* April, 1972, p. 9).

But now let us begin to look beyond the ecumenistic theories and practices of Pentecostalism to that which really inspires and gives strength to the "charismatic revival": the actual experience of the *power* of the "spirit."

3. *"Speaking in Tongues"*

IF WE LOOK carefully at the writings of the "charismatic revival," we shall find that this movement closely resembles many sectarian movements of the past in basing itself primarily or even entirely on one rather bizarre doctrinal emphasis or religious practice. The only difference is that the emphasis now is placed on a specific point which no sectarians in the past regarded as so central: speaking in tongues.

According to the constitution of various Pentecostal sects, "the Baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues" (Sherrill, p. 79). And not only is this the *first* sign of conversion to a Pentecostal sect or orientation; according to the best Pentecostal authorities, this practice must be continued or the "spirit" may be lost. Writes David Du Plessis: "The practice of praying in tongues should continue and increase in the lives of those who are baptized in the Spirit, otherwise they may find that the other manifestations of the Spirit come seldom or stop altogether" (Du Plessis, p. 89). Many testify, as does one Protestant, that tongues "have now become an essential accompaniment of my devotional life" (Lillie, p. 50). And a Roman Catholic book on the subject, more cautiously, says that of the "gifts of the Holy Spirit" tongues "is often but not always the first received. For many it is thus a threshold through which one passes into the realm of the gifts and fruits of the Holy Spirit" (Ranaghan, p. 19).

Here already one may note an overemphasis that is certainly not present in the New Testament, where speaking in tongues has a decidedly minor significance, serving as a sign of the descent of the Holy Spirit on the Day of Pentecost (Acts 2) and on two other occasions (Acts 10 and 19). After the first or perhaps the second century there is no record of it in any Orthodox source, and it is not recorded as occurring even among the great Fathers of the Egyptian desert, who were so filled with the Spirit of God that they performed numerous astonishing miracles, including raising the dead. The Orthodox attitude to genuine speaking in tongues, then, may be summed up in the words of Blessed Augustine (Homilies on John, VI:10): "In the earliest times *the Holy Spirit fell upon them that believed, and they spake with tongues* which they had not learned, *as the Spirit gave them utterance.* These were signs adapted to the time. For it was fitting that there be this sign of the Holy Spirit in all tongues to show that the Gospel of God was to run through all tongues over the whole earth. That was done for a sign, and it passed away." And as if to answer contemporary Pentecostals with their strange emphasis on this point, Augustine continues: "Is it now expected that they upon whom hands are laid, should speak with tongues? Or when we imposed our hand upon these children, did each of you wait to see whether they would speak with tongues? And when he saw that they did not speak with tongues, was any of you so perverse of heart as to say 'These have not received the Holy Spirit'?"

Modern Pentecostals, to justify their use of tongues, refer most of all to St. Paul's First Epistle to the Corinthians (chs. 12-14). But St. Paul wrote this passage precisely because "tongues" had become a source of disorder in the Church of Corinth; and even while he does not forbid them, he decidedly minimizes their significance. This passage, therefore, far from encouraging any modern revival of "tongues," should on the contrary discourage it — especially when one discovers (as Pentecostals themselves admit) that there are *other* sources of speaking in tongues besides the Holy Spirit! As Orthodox Christians we already know that speaking in tongues as a true *gift of the Holy Spirit* cannot appear among those outside the Church of Christ; but let us look more closely at this modern phenomenon and see if it possesses characteristics that might reveal from what source it *does* come.

If we are already made suspicious by the exaggerated importance accorded to "tongues" by modern Pentecostals, we should be completely awakened about them when we examine the circumstances in which they occur.

Far from being given freely and spontaneously, without man's interference — as are the true gifts of the Holy Spirit — speaking in tongues can be caused to occur quite predictably by a regular technique of concentrated group "prayer" for it accompanied by psychologically suggestive Protestant hymns ("He comes! He comes!"), culminating in a "laying on of hands," and sometimes involving such purely physical efforts as repeating a given phrase over and over again (Koch, p. 24), or just making sounds with the mouth. One person admits that, like many others, after speaking in tongues "I often did mouth nonsense syllables in an effort to start the flow of prayer-

in-tongues" (Sherrill, p. 127); and such efforts, far from being discouraged, are actually advocated by Pentecostals. "Making sounds with the mouth is not 'speaking-in-tongues,' but it may signify an honest act of faith, which the Holy Spirit will honor by giving that person the power to speak in another language" (Harper, p. 11). Another Protestant pastor says: "The initial hurdle to speaking in tongues, it seems, is simply the realization that *you* must 'speak forth'.... The first syllables and words may sound strange to your ear. They may be halting and inarticulate. You may have the thought that you are just making it up. But as you *continue to speak in faith*... the Spirit will shape for you a language of prayer and praise" (Christenson, p. 130). A Jesuit "theologian" tells how he put such advice into practice: "After breakfast I felt almost physically drawn to the chapel where I sat down to pray. Following Jim's description of his own reception of the gift of tongues, I began to say quietly to myself 'La, la, la, la.' To my immense consternation there ensued a rapid movement of tongue and lips accompanied by a tremendous feeling of inner devotion" (Gelpi, p. 1).

Can any sober Orthodox Christian possibly confuse these dangerous psychic games with the *gifts of the Holy Spirit*?! There is clearly nothing whatever Christian, nothing spiritual here in the least. This is the realm, rather, of psychic mechanisms which can be set in operation by means of definite psychological or physical techniques, and "speaking in tongues" would seem to occupy a key role as a kind of "trigger" in this realm. In any case, it certainly bears no resemblance whatever to the *spiritual* gift described in the New Testament, and if anything is much closer to *shamanistic* "speaking in tongues" as practiced in primitive religions, where the shaman or witch doctor has a regular technique for going into a trance and then giving a message to or from a "god" in a tongue he has not learned.* In the pages that follow we shall encounter "charismatic" experiences so weird that the comparison with shamanism will not seem terribly far-fetched, especially if we understand that primitive shamanism is but a particular expression of a "religious" phenomenon which, far from being foreign to the modern West, actually plays a significant role in the lives of some contemporary "Christians": *mediumism.*

4. *"Christian" Mediumism*

ONE CAREFUL and objective study of "speaking in tongues" has been made by the German Lutheran pastor, Dr. Kurt Koch (*The Strife of Tongues*). After examining hundreds of examples of this "gift" as manifested in the past few years, he came to the conclusion, on scriptural grounds, that only four of these cases *might* be the same as the gift described in the Acts of the Apostles; but he was not sure of any of them. The Orthodox Christian, having the full patristic tradition of the Church of Christ behind him, would be more strict in his judgment than Dr. Koch. As against these few possibly positive cases, however, Dr. Koch found a number of cases of undoubted demonic possession — for "speaking in tongues" is in fact a common "gift" of the possessed. But it is in Dr. Koch's final conclusion that we find what is

* See Burdick, pp. 66-67.

perhaps the clue to the whole movement. He concludes that the "tongues" movement is not at all a "revival," for there is in it little repentance or conviction of sin, but chiefly the search for power and experience; the phenomenon of tongues is not the gift described in the Acts, nor is it (in most cases) actual demonic possession; rather, "it becomes more and more clear that perhaps over 95% of the whole tongues movement is *mediumistic* in character" (Koch, p. 35).

What is a "medium"? A medium is a person with a certain psychic sensitivity which enables him to be the vehicle or means for the manifestation of unseen forces or beings (where actual beings are involved, as Starets Ambrose of Optina has clearly stated,* these are always the fallen spirits whose realm this is, and not the "spirits of the dead" imagined by spiritists). Almost all non-Christian religions make large use of mediumistic gifts, such as clairvoyance, hypnosis, "miraculous" healing, the appearance and disappearance of objects as well as their movement from place to place, etc.

It should be noted that several similar gifts have also been possessed by Orthodox saints — but there is an immense difference between the true Christian gift and its mediumistic imitation. The true Christian gift of healing, for example, is given by God directly in answer to fervent prayer, and especially at the prayer of a man who is particularly pleasing to God, a righteous man or saint (James 5:16), and also through contact in faith with objects that have been sanctified by God (holy water, relics of saints, etc.; see Acts 19:12, II Kings 13:21). But mediumistic healing, like any other mediumistic gift, is accomplished by means of certain definite techniques and psychic states which can be cultivated and brought into use by practice, and which have no relation whatever either to sanctity or to the action of God. The mediumistic ability may be acquired either by inheritance or by transference through contact with someone who has the gift, or even through the reading of occult books.†

Many mediums claim that their powers are not at all supernatural, but come from a part of nature about which very little is known. To some extent this is doubtless true; but it is also true that the realm from which these gifts come is the special realm of the fallen spirits, who do not hesitate to use the opportunity afforded by the people who enter this realm to draw them into their own nets, adding their own demonic powers and manifestations in order to lead souls to destruction. And whatever the explanation of various mediumistic phenomena may be, God in His Revelation to mankind has strictly forbidden any contact with this occult realm: *There shall not be found among thee any one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a necromancer. For whosoever doeth these things is an abomination unto the Lord* (Deut. 18:10-12; see also Lev. 20:6).

* V. P. Bykov, *Tikhie Priyuty,* Moscow, 1913, pp. 168-170.
† See Kurt Koch, *Occult Bondage and Deliverance,* Kregel Publications, Grand Rapids, Mich., 1970, pp. 38-57, for examples of mediumism.

In practice it is impossible to combine mediumism with genuine Christianity, the desire for mediumistic phenomena or powers being incompatible with the basic Christian orientation toward the salvation of the soul. This is not to say that there are not "Christians" who are involved in mediumism, often unconsciously (as we shall see); it is only to say that they are not genuine Christians, that their Christianity is only a "new Christianity" such as the one Nicholas Berdyaev preached, which will be discussed again below. Dr. Koch, even from his Protestant background, makes a valid observation when he notes: "A person's *religious* life is not harmed by occultism or spiritism. Indeed spiritism is to a large extent a 'religious' movement. The devil does not take away our 'religiousness'.... [But] there is a great difference between being religious and being born again by the Spirit of God. It is sad to say that our Christian denominations have more 'religious' people in them than true Christians."*

The best-known form of mediumism in the modern West is the spiritistic seance, where contact is made with certain forces that produce observable effects such as knockings, voices, various kinds of communications such as automatic writing and speaking in unknown tongues, the moving of objects, and the apparition of hands and "human" figures that can sometimes be photographed. These effects are produced with the aid of definite attitudes and techniques on the part of those present, concerning which we shall here quote one of the standard textbooks on the subject.†

1. *Passivity*: "A spirit's activity is measured by the degree of passivity or submissiveness which he finds in the sensitive, or medium." "Mediumship ... may by diligent cultivation be attained by anyone who deliberately yields up his body, with his free will, and sensitive and intellectual faculties, to an invading or controlling spirit."

2. *Solidarity in faith*: All present must have a "sympathetic attitude of mind in support of the medium"; the spiristic phenomena are "facilitated by a certain sympathy arising from a harmony of ideas, views and sentiment existing between the experimenters and the medium. When this sympathy and harmony, as well as the personal surrender of the will, are wanting in the members of the 'circle,' the seance proves a failure." Also, "the number of experimenters is of great importance. If larger, they impede the harmony so necessary for success."

3. All present "join hands to form the so-called *magnetic circle*. By this closed circuit, each member contributes the energy of a certain force

* Kurt Koch, *Between Christ and Satan,* Kregel Publications, 1962, p. 124. This book and Dr. Koch's *Occult Bondage* offer a remarkable confirmation, based on 20th-century experience, of virtually every manifestation of mediumism, magic, sorcery, etc., that is found in the Holy Scriptures and the Orthodox Lives of Saints — the source of all of which, of course, is the devil. On only a few points will the Orthodox reader have to correct his interpretations.

† Simon A. Blackmore, S.J., *Spiritism Facts and Frauds,* Benziger Bros., New York, 1924: chapter IV, "Mediums," pp. 89-105 *passim.*

which is collectively communicated to the medium." However, the "magnetic circle" is required only in less well-developed mediums. Mme. Blavatsky, the founder of modern "theosophy," herself a medium, later laughed at the crude techniques of spiritism when she encountered much more powerful mediums in the East, to which category also belongs the fakir described in Part III of this series of articles.

4. "The necessary spiritistic *atmosphere* is commonly induced by artificial means, such as the singing of hymns, the playing of soft music, and even the offering of prayer."

The spiritistic seance, to be sure, is a rather crude form of mediumism — although for that very reason its techniques are all the more evident — and only rarely does it produce spectacular results. There are other more subtle forms, some of them going under the name of "Christian." To realize this one need only look at the techniques of a "faith-healer" such as Oral Roberts (who until joining the Methodist church a few years ago was a minister of the Pentecostal Holiness sect), who causes "miraculous" healings by forming an actual "magnetic circle" composed of people with the proper sympathy, passivity, and harmony of "faith" who put their hands on the television set while he is on the air; the healings can even be brought about by drinking a glass of water that has been placed on the television set and has thus absorbed the flow of mediumistic forces that have been brought into action. But such healings, like those produced by spiritism and witchcraft, can take a heavy toll in later psychic, not to mention spiritual, disorders.*

In this realm one must be very careful, because the devil is constantly aping the works of God, and many people with mediumistic gifts continue to think they are Christians and that their gifts come from the Holy Spirit. But is it possible to say that this is true of the "charismatic revival" — that it is in fact, as some say, primarily a form of mediumism?

In applying the most obvious tests for mediumism to the "charismatic revival," one is struck first of all by the fact that the chief prerequisites for the spiritistic seance described above are all present at "charismatic" prayer meetings, whereas *not one* of these characteristics is present in the same form or degree in the true Christian worship of the Orthodox Church.

1. The "passivity" of the spiritistic seance corresponds to what "charismatic" writers call "a kind of *letting go*.... This involves more than the dedication of one's conscious existence through an act of will; it also refers to a large, even hidden area of one's unconscious life.... All that can be done is to offer the self — body, mind, and even the tongue — so that the Spirit of God may have *full possession*... Such persons are ready — the barriers are down and God moves mightily upon and through their whole being" (Williams, pp. 62-63; italics in the original). Such a "spiritual" attitude is not that of Christianity; it is rather the attitude of Zen Buddhism, Eastern "mysticism," hypnosis, and spiritism. Such an exaggerated passivity is entirely foreign to Orthodox spirituality, and is only an open invitation to the activity of deceiving spirits. One sympathetic observer notes that at Pentecostal meetings

* On Oral Roberts see Kurt Koch, *Occult Bondage,* pp. 52-55.

people speaking in tongues or interpreting "seem almost to go into a trance" (Sherrill, p. 87). This passivity is so pronounced in some "charismatic" communities that they completely abolish the church organization and any set order of services and do absolutely everything as the "spirit" directs.

2. There is a definite "solidarity in faith" — and not merely solidarity in Christian faith and hope for salvation, but a specific unanimity in the desire for and expectation of "charismatic" *phenomena.* This is true of all "charismatic" prayer meetings; but an even more pronounced solidarity is required for the experience of the "Baptism of the Holy Spirit," which is usually performed in a small separate room in the presence of only a few who have already had the experience.

3. The spiritistic "magnetic circle" corresponds to the Pentecostal "laying on of hands," which is always done by those who themselves have already experienced the "Baptism" with speaking in tongues, and who serve, in the words of Pentecostals themselves, as "*channels* of the Holy Spirit" (Williams, p. 64) — a word used by spiritists to refer to mediums.

4. The "charismatic," like the spiritistic, "atmosphere" is induced by means of suggestive hymns and prayers, and often also by hand-clapping, all of which give "an effect of mounting excitement, and almost intoxicating quality" (Sherrill, p. 23).

It may still be objected that all these similarities between mediumism and Pentecostalism are only coincidental; and indeed, in order to show whether or not the "charismatic revival" is actually mediumistic, we shall have to determine what kind of "spirit" it is that is communicated through the Pentecostal "channels." A number of testimonies by those who have experienced it — and who believe that it is the Holy Spirit — point clearly to its nature. "The group moved closer around me. It was as if they were forming with their bodies a funnel through which was concentrated the flow of the Spirit that was pulsing through the room. It flowed into me as I sat there" (Sherrill, p. 122). At a Catholic Pentecostal prayer meeting, "upon entering a room one was practically struck dead by the strong visible presence of God" (Ranaghan, p. 79).* Another man describes his "Baptismal" experience: "I became aware that the Lord was in the room and that He was approaching me. I couldn't see Him, but I felt myself being pushed over on my back. I seemed to float to the floor..." (*Logos Journal,* Nov.-Dec., 1971, p. 47). Other similar examples will be given below in the discussion of the physical accompaniments of "charismatic" experience. This "pulsing," "visible," "pushing" spirit that "approaches" and "flows" would seem to confirm the mediumistic character of the "charismatic" movement. Certainly the Holy Spirit could never be described in these ways!

And let us recall a strange characteristic of "charismatic" speaking in tongues that we have already mentioned: that it is given not only at the initial experience of the "Baptism of the Holy Spirit," but is supposed to be

* Compare the "vibrant" atmosphere at some pagan and Hindu rites — *The Orthodox Word,* 1971, no. 4, pp. 161-162.

continued (both in private and public) and become an "essential accompaniment" of religious life, or else the "gifts of the Spirit" may cease. One Presbyterian "charismatic" writer speaks of the specific function of this practice in "preparing" for "charismatic" meetings: "Often it is the case that...a small group will spend time ahead praying in the Spirit [i.e., in tongues]. In so doing there is greatly multiplied the sense of God's presence and power that carries over into the gathering." And again: "We find that quiet praying in the Spirit during the meeting helps to maintain an openness to God's presence..." for "after one has become accustomed to praying in tongues aloud... it soon becomes a possibility for one's breath, moving across vocal chords and tongue, to manifest the Spirit's breathing, and thereby for prayer to go on quietly, yet profoundly, within" (Williams, p. 31). Let us remember also that speaking in tongues can be triggered by such artificial devices as "making sounds with the mouth" — and we come to the inevitable conclusion that "charismatic" speaking in tongues is not a "gift" at all but a *technique*, itself acquired by other techniques and in turn triggering still other "gifts of the Spirit," *if one continues to practice and cultivate it.* Do we not have here a clue to the chief actual accomplishment of the modern Pentecostal Movement — that *it has discovered a new mediumistic technique for entering into and preserving a psychic state wherein miraculous "gifts" become commonplace?* If this is true, then the "charismatic" definition of the "laying on of hands"— "the simple ministry by one or more persons who themselves are channels of the Holy Spirit to others not yet so blessed," in which "the important thing [is] that those who minister have themselves experienced the movement of the Holy Spirit" (Williams, p. 64) — describes precisely *the tranference of the mediumistic gift by those who have already acquired it and have themselves become mediums.* The "Baptism of the Holy Spirit" thus becomes *mediumistic initiation.*

Indeed, if the "charismatic revival" is actually a mediumistic movement, much that is unclear about it if it is viewed as a *Christian* movement, becomes clear. The movement arises in America, which fifty years before had given birth to spiritism in a similar psychological climate: a dead, rationalized Protestant faith is suddenly overwhelmed by actual experience of an invisible "power" that cannot be rationally or scientifically explained. The movement is most successful in those countries which have a substantial history of spiritism or mediumism: America and England first of all, then Brazil, Japan, the Philippines, black Africa. There is scarcely to be found an example of "speaking in tongues" in any even nominally Christian context for over 1600 years after the time of St. Paul, and even then it is an isolated and short-lived hysterical phenomenon precisely until the 20th-century Pentecostal Movement, as the scholarly historian of religious "enthusiasm" has pointed out;* and yet this "gift" is possessed by numerous shamans and witch doctors of primitive religions, as well as by modern spiritistic mediums and the demonically possessed. The "prophecies" and "interpretations" at "charismatic" services, as

* Ronald A. Knox, *Enthusiasm, A Chapter in the History of Religion,* Oxford (Galaxy Book), 1961, pp. 550-551.

we shall see, are strangely vague and stereotyped in expression, without specifically Christian or prophetic content. Doctrine is subordinated to practice: the motto of both movements might be, as "charismatic" enthusiasts say over and over again, *"it works"* — the very trap into which, as we have seen,† Hinduism leads its victims. There can scarcely be any doubt that the "charismatic revival," as far as its phenomena are concerned, bears a much closer resemblance to spiritism and in general to non-Christian religion, than it does to Orthodox Christianity. But we shall have yet to give many examples to demonstrate just how true this is.

Up to this point we have been quoting, apart from Dr. Koch's statements, only from those favorable to the "charismatic revival," who only give their testimonies of what they imagine to be the workings of the Holy Spirit. Now let us quote the testimony of several people who have left the "charismatic" movement, or refused to enter it, because they found that the "spirit" that animates it is *not* the Holy Spirit.

1. "In Leicester (England) a young man reported the following. He and his friend had been believers for some years when one day they were invited to the meeting of a tongues speaking group. The atmosphere of the meeting got a hold on them and afterwards they prayed for the second blessing and the baptism of the Holy Spirit. After intensive prayer it was as if something hot came over them. They felt very excited inside. For a few weeks they reveled in this new experience, but slowly these waves of feeling abated. The man who told me this noticed that he had lost all desire to read the Bible and to pray. He examined his experience in the light of the Scriptures and realized that it was not of God. He repented and denounced it... His friend on the other hand continued in these 'tongues' and it destroyed him. Today he will not even consider the idea of going on further as a Christian" (Koch, p. 28).

2. Two Protestant ministers went to a "charismatic" prayer meeting at a Presbyterian church in Hollywood. "Both of us agreed beforehand that when the first person started to speak in tongues, we would pray roughly the following, 'Lord, if this gift is from you, bless this brother, but if it is not of you, then stop it and let there be no other praying in tongues in our presence.' ....A young man began the meeting with a short devotion after which it was open for prayer. A woman started to pray fluently in a foreign language without any stammering or hesitation. An interpretation was not given. The Rev. B. and I started to pray quietly as we had agreed earlier. What happened? No one else spoke in tongues although usually in these meetings all of them, except for an architect, pray in unknown tongues" (Koch, p. 15). Note here that in the absence of the mediumistic solidarity of faith, the phenomena do not appear.

3. "In San Diego, California, a woman came for counselling. She told me of a bad experience that she had had during a mission held by a member

† *The Orthodox Word*, 1971, no. 4, p. 156.

of the tongues movement. She had gone to his meetings in which he had spoken about the necessity of the gift of tongues, and in an after-meeting she had allowed hands to be laid on herself in order to receive the baptism of the Holy Spirit and the gift of speaking in tongues. At that moment she fell down unconscious. On coming round again she found herself lying on the floor with her mouth still opening and shutting itself automatically without a word being uttered. She was terribly frightened. Standing around her were some of the people who were followers of this evangelist and they exclaimed, 'O sister, you have really spoken wonderfully in tongues. Now you have the Holy Spirit.' But the victim of this so-called baptism of the Holy Spirit was cured. She never again returned to this group of tongues speakers. When she came to me for advice she was still suffering from the bad after-effects of this 'spiritual baptism' " (Koch, p. 26).

4. An Orthodox Christian in California relates a private encounter with a "spirit-filled" minister who has shared the same platform with the leading Catholic, Protestant, and Pentecostal representatives of the "charismatic revival": "For five hours he spoke in tongues and used every artifice (psychological, hypnotic, and 'laying on of hands') to induce those present to receive the 'baptism of the Holy Spirit.' The scene was really terrible. When he laid hands on our friend she made gutteral sounds, moaned, wept, and screamed. He was well pleased by this. He said she was suffering for others — interceding for them. When he 'laid hands' on my head there was a presentiment of real evil. His 'tongues' were interspersed with English: 'You have the gift of prophecy, I can feel it.' 'Just open your mouth and it will flow out.' 'You are blocking the Holy Spirit.' By the grace of God I kept my mouth shut, but I am quite certain that if I had spoken, someone else would have 'interpreted.' " (Private communication.)

5. Readers of *The Orthodox Word* will recall the account of the "prayer-vigil" held by the Syrian Antiochian Archdiocese of New York at its convention in Chicago in August, 1970, where, after a dramatic and emotional atmosphere had been built up, young people began to "testify" how the "spirit" was moving them. But several people who were present related later that the atmosphere was "dark and ominous," "stifling," "dark and evil," and by a miraculous intercession of St. Herman of Alaska, whose icon was present in the room, the whole meeting was broken up and the evil atmosphere dispelled (*The Orthodox Word,* 1970, no. 4-5, pp. 196-199).

There are numerous other cases in which people have lost interest in prayer, reading the Scriptures, and Christianity in general, and have even come to believe, as one student did, that "he would not need to read the Bible any more. God the Father would himself appear and speak to him" (Koch, p. 29).

We shall yet have occasion to quote the testimony of many people who do not find anything negative or evil in their "charismatic" experience, and we shall examine the meaning of their testimony. However, without yet

(*Continued on page* 71)

The Counsels of the Elder Nazarius

IX

ON THE DAILY CLEANSING OF CONSCIENCE

AFTER THE EVENING MEAL you should go to your spiritual father. Bow to him as to Christ Himself, fall to your knees, and open to him the state of your soul for the course of the day that has passed, testing yourself in everything that you have done in deed or have thought evilly, or said, or permitted yourself against your conscience, or over which you have become vainglorious or proud, or in which you have offended anyone or yourself been offended against your neighbor, or over which you have grumbled or judged your neighbor. Strive to notice and accuse even the most refined thoughts which have violated the purity of your conscience. If you cannot remember everything, write down on paper what you should confess. After such a refined and true confession, having received absolution and forgiveness as from God Himself, and having kissed the icon and the Cross, bow to the ground before your spiritual father and go in silence to your cell. Do not allow out of your thoughts the name of the Lord Jesus and prayer to Him; strive especially at this time while walking not to be tempted by anything or anyone, and not to converse with anyone about anything, lest after confession you draw a new tribulation upon your soul and conscience, which would cause a great hindrance to your nightly prayer, and so that you might more surely acquire contrite feeling of heart and soul.

X

INSTRUCTION FOR THE EVENING AND NIGHT

HAVING COME from your spiritual father to your cell, close the door, and first of all give heartfelt thanks to God that He has deemed you worthy of and granted you holy confession and peace of conscience.

After this pray a little for the monarch [rulers], for the spiritual pastors, for the brotherhood, for the monastery, for relatives, for friends. for benefactors and for the whole world, just as in the morning. Then take up some book that profits the soul and read with attention as much as you like and as is convenient.

After reading, collect your mind and all your thoughts and stand at prayer. Raise your mind and heart to God, and understand as much as you are able with your reason to whom and for what you are praying. Strive to keep your thoughts from being able to soar off to the side and from occupying themselves with anything in this world. In such stillness and deep silence of your mind, stand, bow down your head, put your hands on your breast, join your feet together, close your eyes so that you cannot see anything earthly, and having collected your heart and mind into one whole, behold God sitting on His Throne and judging, surrounded in fear and trembling by Archangels and Angels, Cherubim and Seraphim and all the heavenly powers; behold hell and Tartarus, into which He can condemn you; pray with your mind, make contrite your heart, weep, groan, sigh, judge yourself. reproach your soul because you have angered your Creator and Redeemer by your many iniquities.

Watch carefully lest you imagine in your thoughts the sins of others; for from such lawless fantasies inner fervor is extinguished and heartfelt feeling departs, things which you should have within yourself.

Thus, remaining contrite and repenting, ask mercy of your Creator, that He might forgive you the sins which you have performed and unite you to those who repent, and save you from eternal torments.

Strive carefully to examine and notice this also: from which psalms you come especially to heartfelt feeling, contrition, tears; so that you might especially use such psalms according to your spiritual need.

However, the use of psalms and the form of prayer should be established for you by your spiritual father according to your power; that is, you should find out your power and strength, and in accordance with this set out, with the agreement of your spiritual father, how much is required of you in psalm-singing, how many prostrations, how many bows from the waist, how many mental Jesus Prayers. And watch attentively that in all these activities there be warm love and unflagging desire, so that your prayer might proceed from your whole heart and soul without complaint. Strive not only not to omit anything assigned to you, but beyond this strive to add something every

day so that your conscience will not say to you: you still have power and strength to pray and repent over your sins, so why do you not pray more?

However, in case of great need you can shorten your prayer without offending your conscience: namely, in order to serve your neighbor for the sake of God.

Know that necessary and lawful works performed reasonably and without complaint are higher than the ordained arrangement of your prayers, as, for example, when you are sent on obedience where it is not convenient to perform the set rule.

Likewise do not judge yourself if you do not perform the ordained rule of prayer because of illness, or from old age, in which you have not the strength to perform the set rule. In this case you can, sitting or lying down, reproach yourself and make regret for yourself thus: see how infirm I am, how decrepit, and I cannot even pray to God and thank Him for His inexpressible mercies and great benefactions shown to me who am unworthy and infirm.

Remaining in such a God-pleasing order, arrange cell-prayer for yourself after every church service, as much as possible according to your strength: after nocturn, matins, Liturgy, noonday prayer, and vespers. Meanwhile read a little in a book, and do a little handiwork.

Finally, arise, confess to God, repent and beg forgiveness, sign yourself with the Cross and also cross the place where you wish to repose a little from your labors, and thus lie down and until sleep shall come to you do not leave off your lips and out of your mind and heart the Prayer of Jesus, whereby sleep will come to you peacefully and grant you sweet repose; and the guardian Angel who is attached to you will preserve you from every apparition of the enemy. If you awake before the appointed hour, do not be lazy, but arise and pray a little to your God and to your guardian who has awakened you for this, and therefore you should not be lazy. Pray, lest you chase him away from you; and having prayed, lie down again and say the prayer until sleep comes.

SAINT PAUL OF OBNORA

(*Continued from page 47*)

When St. Paul arrived in Moscow, Metropolitan Photius paid no attention to his request and even received him quite harshly. When the Saint was about to leave, he said: "Not as you say will all come to pass, but as it is pleasing to the Holy Trinity." The same night the hierarch saw a frightening vision and heard a voice accusing him for offending a man of God and telling him to do as the Elder wishes. Seized with fear, the bishop sent many people in the morning to seek out the Elder, who was found in one of the monasteries. His request was fulfilled by the Metropolitan, and he returned to build a church and found near it a cœnobitic monastery with a typicon according to the ancient Holy Fathers, Sts. Pachomius the Great and Theodosius the Cœnobiarch. St. Paul saw to it that everything was possessed in common; he demanded complete silence from the monks, whether in church or at meals or in the workshops, and he taught them to love the poor. His disciple Alexis was ordained priest and made abbot, while he himself, refusing to be abbot or to accept the priesthood, retreated into his former cell on the slope of the hill, coming out only for Divine services. And thus the sign given by the invisible bells was fulfilled.

For some time before his blessed repose at the age of 112, St. Paul began to spend even more time in silence and solitude. On the day of the Theophany, when the brethren came to him before the Liturgy, he suddenly sighed deeply and wept. At the entreaty of the brethren the Elder disclosed the reason for his tears: "At this very hour the godless Tatars have taken the city of Kostroma, given it over to fire and the sword, and led many away captive because of the increase of our sins; for we have left the path of righteousness and walk in the will of our hearts and fleshly wisdom." And indeed, on this very day Kostroma was laid waste by the Tatars, who later also laid waste the Elder's own monastery, but only after his repose.

Several days after this, blessed Paul became completely feeble, and sensing the approach of death, he summoned all the brethren. With prayer he gave them as his testament to keep the tradition of the Fathers and the cœnobitic rule. The good order of the monastery he entrusted to his disciple Alexis, and he promised that if the brethren were to keep his commandments by a God-pleasing life, and if he himself obtained grace with God, then he would pray that the monastery would flourish. "Have unfeigned love among yourselves, keep the tradition, and may the God of peace be with you and confirm you in love." These were his farewell words. In the very hour of his departure he desired once more to receive the Divine Gifts; then having blessed the brethren, he stretched out on his bed, signed himself with the sign of the Cross, and in quiet prayer gave up his holy soul to God. His face was bright. To funeral hymns the brethren carried his body across the waters of the wild Nurma and buried it near the church of the Life-giving Trinity, on the tenth day of January, 1429, in the 40th year of the existence of his monastery.

Soon after the Saint's repose many miracles took place, and they continued right up to the destruction of the monastery by the godless hordes of Communism. Since then his earthly testament has been covered with silence; but in heaven he remains an intercessor for the sinful race of Christians.

The "Charismatic Revival"

(*Continued from page 66*)

reaching a conclusion as to the *precise* nature of the "spirit" that causes "charismatic" phenomena, on the basis of the evidence here gathered we can already agree this far with Dr. Koch: "The tongues movement is the expression of a delirious condition through which a breaking in of demonic powers manifests itself" (Koch, p. 47). That is, the movement, which is certainly "delirious" in giving itself over to the activity of a "spirit" that is not the Holy Spirit, is not satanic in intention or in itself (as contemporary occultism and satanism certainly are), but by its nature it lays itself particularly open to the manifestation of obvious satanic forces, which do in fact sometimes appear.

As to the precise nature of the "tongues" that are being spoken today, probably no simple answer can be given. We know quite certainly that in Pentecostalism, just as in spiritism, the elements of both fraud and suggestion play no small role, under the sometimes intense pressures applied in "charismatic" circles to force the phenomena to appear. Thus, one member of the largely Pentecostal "Jesus Movement" testifies that when he spoke in tongues "it was just an emotional build-up thing where I mumbled a bunch of words," and another frankly admits, "When I first became a Christian the people that I was with told me that you had to do it. So I prayed that I could do it, and I went as far as copying off them so they would think that I had the gift" (Ortega, p. 49). Some of the supposed "tongues" are thus doubtless not genuine, or at best the product of suggestion under conditions of emotional near-hysteria. However, there are actually documented cases of Pentecostal speaking in an unlearned language (Sherrill, pp. 90-95); there is also the testimony of many concerning the ease and assurance and calmness (without any hysterical conditions at all) with which they can enter into the state of "speaking in tongues"; and there is a distinctly preternatural character in the related phenomenon of "singing in tongues," where the "spirit" also inspires the melody and many join in to produce an effect that is variously described as "eerie but extraordinarily beautiful" (Sherrill, p. 118) and "unimaginable, humanly impossible" (Williams, p. 33). It would therefore seem evident that no merely psychological or emotional explanation can account for much of the phenomena of contemporary "tongues." If it is not due to the working of the Holy Spirit — and by now it is abundantly evident that it could not be so — then today's "speaking in tongues" as an authentic "supernatural" phenomenon can only be the manifestation of a gift of *some other spirit.*

But to identify this "spirit" more precisely, and to understand the "charismatic" movement more fully, not only in its phenomena but also in its "spirituality," we shall have to draw more deeply from the sources of Orthodox tradition. And first of all we shall have to return to a teaching of the Orthodox ascetic tradition that has already been discussed in this series of articles, in explanation of the power which Hinduism holds over its devotees: *prelest,* or spiritual deception.

5. *Spiritual Deception*

THE CONCEPT OF *PRELEST,* a key one in Orthodox ascetical teaching, is completely absent in the Protestant-Catholic world which produced the "charismatic" movement; and this fact explains why such an obvious deception can gain such a hold over nominally "Christian" circles, and also why a "prophet" like Nicholas Berdyaev who comes from an Orthodox background should regard it as absolutely essential that in the "new age of the Holy Spirit" *"there will be no more of the ascetic world view."* The reason is obvious: the Orthodox ascetic world view gives the only means by which men, having received the Holy Spirit at their baptism and chrismation, may truly continue to acquire the Holy Spirit in their lives; and it teaches how to distinguish and guard oneself against spiritual deception. The "new spirituality" of which Berdyaev dreamed and which the "charismatic revival" actually practices, has an entirely different foundation and is seen to be a fraud in the light of the Orthodox ascetical teaching. Therefore, there is not room for both conceptions in the same spiritual universe: to accept the "new spirituality" of the "charismatic revival," one must reject Orthodox Christianity; and conversely, to remain an Orthodox Christian, one must reject the "charismatic revival," which is a counterfeit of Orthodoxy.

To make this quite clear, in what follows we shall give the teaching of the Orthodox Church on spiritual deception chiefly as found in the 19th-century summation of this teaching made by Bishop Ignatius Brianchaninov, himself an Orthodox Father of modern times, in volume one of his collected works.

There are two basic forms of *prelest* or spiritual deception. The first and more spectacular form occurs when a person strives for a high spiritual state or spiritual visions without having been purified of passions and relying on his own judgment. To such a one the devil grants great "visions." There are many such examples in the Lives of Saints, one of the primary textbooks of Orthodox ascetical teaching. Thus St. Nicetas, Bishop of Novgorod (Jan. 31), entered on the solitary life unprepared and against the counsel of his abbot, and soon he heard a voice praying with him. Then "the Lord" spoke to him and sent an "angel" to pray in his place and to instruct him to read books instead of praying, and to teach those who came to him. This he did, always seeing the "angel" near him praying, and the people were astonished at his spiritual wisdom and the "gifts of the Holy Spirit" which he seemed to possess, including "prophecies" which were always fulfilled. The deceit was uncovered only when the fathers of the monastery found out about his aversion for the New Testament (although the Old Testament, which he had never read, he could quote by heart), and by their prayers he was brought to repentance, his "miracles" ceased, and later he attained to genuine sanctity. Again, St. Isaac of the Kiev Caves (Feb. 14) saw a great light and "Christ" appeared to him with "angels"; when Isaac, without making the sign of the Cross, bowed down before "Christ," the demons gained power over him and,

after dancing wildly with him, left him all but dead. He also later attained genuine sanctity. There are many similar cases when "Christ" and "angels" appeared to ascetics and granted astonishing powers and "gifts of the Holy Spirit," which often lead the deluded ascetic finally to insanity or suicide.

But there is another more common, less spectacular form of spiritual deception, which offers to its victims not great visions but just exalted "religious feelings." This occurs, as Bishop Ignatius has written, "when the heart desires and strives for the enjoyment of holy and divine feelings while it is still completely unfit for them. Everyone who does not have a contrite spirit, who recognizes any kind of merit or worth in himself, who does not hold unwaveringly the teaching of the Orthodox Church but on some tradition or other has thought out his own arbitrary judgment or has followed a non-Orthodox teaching — is in this state of deception." The Roman Catholic church has whole spiritual manuals written by people in this state; such is Thomas a Kempis' *Imitation of Christ.* Bishop Ignatius says of it: "There reigns in this book and breaths from its pages the unction of the evil spirit, flattering the reader, intoxicating him... The book conducts the reader directly to communion with God, without previous purification by repentance... From it carnal people enter into rapture from a delight and intoxication attained without difficulty, without self-renunciation, without repentance, without *crucifixion of the flesh with its passions and desires* (Gal 5:24), with flattery of their fallen state." And the result, as I. M. Kontzevitch, the great transmitter of patristic teaching, has written,* is that "the ascetic, striving to kindle in his heart love for God while neglecting repentance, exerts himself to attain a feeling of delight, of ecstasy, and as a result he attains precisely the opposite: 'he enters into communion with satan and becomes infected with hatred for the Holy Spirit' (Bishop Ignatius)."

And this is the actual state in which the followers of the "charismatic revival," even without suspecting it, find themselves. This may be seen most clearly by examining their experiences and views, point by point, against the teaching of the Orthodox Fathers as set forth by Bishop Ignatius.

A. Attitude toward "Spiritual" Experiences

Being outside the Church and having no experience of Divine grace— or, in the case of the Orthodox participants, having little or no foundation in the genuine sources of Orthodoxy — the followers of the "charismatic" movement have no means of distinguishing the grace of God from its counterfeit. All "charismatic" writers show, to a lesser or greater degree, a lack of caution and discrimination toward the experiences they have. Some Catholic Pentecostals, to be sure, "exorcise satan" before asking for "Baptism in the Spirit"; but the efficacy of this act, as will soon be evident from their own testimony, is similar to that of the Jews in the Acts (19:15), to whose "exorcism" the evil spirit replied: *Jesus I know, and Paul I know; but who are you?* The widespread practice of "exorcism" in "charismatic" circles says nothing whatever of the spiritual orientation of these circles, for this practice is also very

* See *The Orthodox Word,* 1965, no. 4, pp. 155-158.

common (and seemingly successful) among primitive shamans,† who also recognize that there are different kinds of spirits—which are all, however,equally devils, whether they flee when exorcised or come when invoked to give shamanistic powers.

Protestants at best offer as defense the Scriptures. One of them says: "The word must be hid in our hearts and become an anointed word of faith on our lips. Against *that* word the devil has no authority" (Lillie, p. 44). On the contrary, the Orthodox Christian knows that the devil is an "expert" in Scripture. St. John of the Ladder instructs us, indeed, that "at the beginning of the monastic life some of the unclean demons instruct [novices] in the interpretation of the Divine Scriptures... gradually deceiving them that they may lead them into heresy and blasphemy" (Step 26:152). In the face of such an enemy the use of Scripture by many "charismatic" pastors is an open invitation to deceit. One pastor, for example, counsels meditation on Scripture passages and then writing down any thought "triggered" by the reading: "This is the Holy Spirit's personal message to you" (Christenson, p. 139).

Many followers of the "charismatic revival," to be sure, imagine that among the other "gifts of the Spirit" they possess also the gift of "discernment of spirits"; but on observation this gift, like the others, turns out to be a crude imitation of the true Christian gift. Thus, to one "charismatic" counsellor a student came who told him: "There is a presence surrounding me. Any time I ask a question, I receive an immediate answer from this presence." The teacher rightly persuaded the student, who had acquired his "spirit" by being exposed to fortune-tellers as a child, that this "spirit" was not the Holy Spirit. But then the teacher himself discovered that "as I talked the presence of the Holy Spirit became apparent in the room" (*Logos Journal,* Sept.-Oct., 1971, p. 22). The occult spirit had left, and just as easily a "charismatic" spirit had taken his place; the cruder spirit is distinguished and rejected, but the subtler spirit is allowed free entrance! By the end of this essay we shall try to answer the crucial question: *what is this cunning, "Christian" spirit?* No one will deny that the "charismatic revival" is firmly oriented against contemporary occultism and satanism. But no one who believes that our Lord Jesus Christ established a Church on earth — not an "idea" of a Church that can be shared by different sects, but an *actual* Church, which can only be the Orthodox Church — can recognize the Holy Spirit Who guides that Church to be the "spirit" of the "charismatic revival."

Sadly, the attitude of the Orthodox followers of the "charismatic revival" seems no more discerning than that of Catholics and Protestants. They obviously do not know well the Orthodox Fathers or Lives of Saints, and when they do quote a rare Father, it is often out of context (see later concerning St. Seraphim). The "charismatic" appeal is chiefly one to *experience.* One Orthodox priest writes: "Some have dared to label this experience 'prel-

† See I. H. Lewis, *Ecstatic Religion, An Anthropological Study of Spirit Possession and Shamanism.* Penguin Books. Baltimore, 1971. Pp. 45, 88, 156, etc., and illustration 9.

est' — spiritual pride. No one who has encountered the Lord in this way could fall into this delusion" (*Logos,* April, 1972, p. 10). But it is a very rare Orthodox Christian who is capable of distinguishing very subtle forms of spiritual deception (where "pride," for example, may take the form of "humility") solely on the basis of his *feeling* about them without reference to the patristic tradition; only one who has already fully assimilated the patristic tradition into his own thought and practice and has attained great sanctity can presume to do this.

How is the Orthodox Christian prepared to withstand deception? He has the whole body of God-inspired patristic writings which, together with Holy Scripture, present the judgment of Christ's Church for 1900 years with regard to virtually every conceivable spiritual and pseudo-spiritual experience. Later we shall see that this tradition has a very definite judgment precisely on the chief question the "charismatic" movement raises: concerning the possibility of a new and widespread "outpouring of the Holy Spirit" in the last days. But even before consulting the Fathers on specific questions, the Orthodox Christian is protected against deception by the very knowledge that such deception not only exists, but is everywhere including within himself. Bishop Ignatius writes: "We are all in deception. The knowledge of this is the greatest preventative against deception. It is the greatest deception to acknowledge oneself to be free of deception." He quotes St. Gregory the Sinaite, who warns us: "It is not a little labor to attain the truth precisely and to make oneself pure of everything that opposes grace; because it is usual for the devil to show his deception, especially to beginners, in the form of truth, giving a spiritual appearance to what is evil." And "God is not angry at him who, fearing deception, watches over himself with extreme caution, even if he should not accept something which is sent from God.... On the contrary, God praises such a one for his good sense."

Thus, totally unprepared for spiritual warfare, unaware that there is such a thing as spiritual deception of the most subtle sort (as opposed to obvious forms of occultism), the Catholic or Protestant or uninformed Orthodox Christian goes to a prayer-meeting to be "baptized (or filled) with the Holy Spirit." The atmosphere of the meeting is extremely loose, being intentionally left "open" to the activity of some "spirit." Thus do Catholics (who profess to be more cautious than Protestants) describe some of their Pentecostal gatherings: "There seemed to be no barriers, no inhibitions... They sat cross legged on the floor. Ladies in slacks. White robed monk. Cigarette smokers. Coffee drinkers. Praying in free-form... It occurred to me that these people were having a good time praying! Is that what they meant by the Holy Spirit dwelling amongst them?" And at another Catholic Pentecostal meeting, "except for the fact that no one was drinking, it seemed like a cocktail party" (Ranaghan, pp. 209, 157). At interdenominational "charismatic" meetings the atmosphere is likewise sufficiently informal that no one is surprised when the "spirit" inspires an elderly woman, in the midst of a fit of general weeping, to stand up and "dance a little jig" (Sherrill, p. 118). To the sober Orthodox Christian, the first thing noticeable about such an atmos-

phere is its total lack of what he knows in his own Divine services as genuine piety and awe, proceeding from the fear of God. And this first impression is only strikingly confirmed by observation of the truly strange effects which the Pentecostal "spirit" produces when it descends into this loose atmosphere. We shall now examine some of these effects, placing them before the judgment of the Holy Fathers of the Church of Christ.

B. Physical Accompaniments of "Charismatic" Deception

One of the commonest responses to the experience of the "Baptism of the Holy Spirit" is *laughter.* One Catholic testifies: "I was so joyful that all I could do was laugh as I lay on the floor" (Ranaghan, p. 28). Another Catholic: "The sense of the presence and love of God was so strong that I can remember sitting in the chapel for a half hour just laughing out of joy over the love of God" (Ranaghan, p. 64). A Protestant testifies that at his "Baptism" "I started laughing... I just wanted to laugh and laugh the way you do when you feel so good you just can't talk about it. I held my sides and laughed until I doubled over" (Sherrill, p. 113). Another Protestant: "The new tongue I was given was intermingled with waves of mirth in which every fear I had just seemed to roll away. It was a tongue of laughter" (Sherrill, p. 115). An Orthodox priest, Fr. Eusebius Stephanou, writes: "I could not conceal the broad smile on my face that any minute could have broken out into laughter—a laughter of the Holy Spirit stirring in me a refreshing release" (*Logos,* April, 1972, p. 4).

Many, many examples could be collected of this truly strange reaction to a "spiritual" experience, and some "charismatic" apologists have a whole philosophy of "spiritual joy" and "God's foolishness" to explain it. But this philosophy is not in the least Christian; such a concept as the "laughter of the Holy Spirit" is unheard of in the whole history of Christian thought and experience. Here perhaps more clearly than anywhere else the "charismatic revival" reveals itself as not at all Christian in religious orientation; this experience is purely worldly and pagan, and where it cannot be explained in terms of emotional hysteria (for Fr. Eusebius, indeed, laughter provided "relief" and "release" from "an intense feeling of self-consciousness and embarrassment" and "emotional devastation"), it can only be due to some degree of "possession" by one or more of the pagan gods, which the Orthodox Church calls demons. Here, for example, is a comparable "initiation" experience of a pagan Eskimo shaman: Not finding initiation, "I would sometimes fall to weeping and feel unhappy without knowing why. Then for no reason all would suddenly be changed, and I felt a great, inexplicable joy, a joy so powerful that I could not restrain it, but had to break into song, a mighty song, with room for only one word: joy, joy! And I had to use the full strength of my voice. And then in the midst of such a fit of mysterious and overwhelming delight I became a shaman... I could see and hear in a totally different way. I had gained my enlightenment... and it was not only I who could see through the darkness of life, but the same bright light also shone out from me... and all spirits of earth and sky and sea now came to me and became my helping spirits." (Lewis, *Ecstatic Religion,* p. 37.)

It is not surprising that unsuspecting "Christians," having deliberately laid themselves open to a similar pagan experience, would still interpret it as a "Christian" experience; psychologically they are still Christians, although spiritually they have entered the realm of distinctly non-Christian attitudes and practices. What is the judgment of the Orthodox ascetic tradition concerning such a thing as a *"laughter of the Holy Spirit"*? Sts. Barsanuphius and John, the 6th-century ascetics, give the unequivocal Orthodox answer in reply to an Orthodox monk who was plagued by this problem (Answer 451): "In the fear of God there is no laughter. The Scripture says of the foolish, that *they raise their voice in laughter* (Sirach 21:23); and the word of the foolish is always disturbed and deprived of grace." St. Ephraim the Syrian just as clearly teaches: "Laughter and familiarity are the beginning of a soul's corruption. If you see these in yourself, know that you have come to the depths of evils. Do not cease to pray God that He will deliver you from this death... Laughter removes from us that blessing which is promised to those who mourn (Matt. 5:4) and destroys what has been built up. Laughter offends the Holy Spirit, gives no benefit to the soul, dishonors the body. Laughter drives out virtues, has no remembrance of death or thought of tortures" (*Philocalia.* Russian ed., Moscow, 1913: vol. 2, p. 448). Is it not evident how far astray ignorance of basic Orthodoxy can lead one?

At least as common as laughter as a response to charismatic "Baptism" is its psychologically close relative, *tears.* These occur to individuals and, quite often, to whole groups at once (in this case quite apart from the experience of "Baptism"), spreading infectiously for no apparent reason at all (see Sherrill, pp. 109, 117). "Charismatic" writers do not find the reason for this in the "conviction of sin" that produces such results at Protestant revivals; they give no reason at all, and there seems to be none, except that this experience simply comes upon one who is exposed to the "charismatic" atmosphere. The Orthodox Fathers, as Bishop Ignatius notes, teach that tears often accompany the second form of spiritual deception. St. John of the Ladder, telling of the many different causes of tears, some good and some bad, warns: "Do not trust your fountains of tears before your soul has been perfectly purified" (Step 7:35); and of one kind of tears he states definitely: "Tears without thought are proper only to an irrational nature and not to a rational one" (7:17).

Besides laughter and tears, and often together with them, there are a number of other physical reactions to the "Baptism of the Holy Spirit," including warmth, many kinds of trembling and contortions, and falling to the floor. All the examples given here, it should be emphasized, are those of ordinary Protestants and Catholics, and not at all those of any Pentecostal extremists, whose experiences are much more spectacular and unrestrained.

"When hands were laid on me, immediately it felt as if my whole chest were trying to rise into my head. My lips started trembling, and my brain started turning flips. Then I started grinning" (Ranaghan, p. 67). Another was "without emotion following the event, but with great warmth of body and a great ease" (Ranaghan, p. 91). Another gives this testimony: "As soon

as I knelt down I began to tremble... All of a sudden I became filled with the Holy Spirit and realized that 'God is real.' I started laughing and crying at the same time. The next thing I knew I was prostrate before the altar and filled with the peace of Christ" (Ranaghan, p. 34). Another says: "As I knelt quietly thanking the Lord, D. lay prostrate and suddenly began to heave by the power of someone unseen. By an insight that must have been divinely inspired... I knew D. was being moved quite visibly by the Holy Spirit" (Ranaghan, p. 29). Another: "My hands (usually cold because of poor circulation) grew moist and warm. Warmth enveloped me" (Ranaghan, p. 30). Another: "I knew God was working within me. I could feel a distinct tingling in my hands, and immediately I became bathed in a hard sweat" (Ranaghan, p. 102). A member of the "Jesus Movement" says: "I feel something welling up inside me and all of a sudden I'm speaking in tongues "(Ortega, p. 49). One "charismatic" apologist emphasizes that such experiences are typical in the "Baptism of the Holy Spirit," which "has often been marked by a subjective experience which has brought the recipient into a wonderful new sense of nearness to the Lord. This sometimes demands such an expression of worship and adoration as cannot be contained within the usual restrictions imposed by the etiquette of our western society! At such times, some have been known to shake violently, to lift up their hands to the Lord, to raise the voice above the normal pitch, or even to fall to the floor" (Lillie, p. 17).

One does not know at what to marvel the more: at the total incongruence of such hysterical feelings and experiences with anything at all spiritual, or at the incredible lightmindedness that leads such deceived people to ascribe their contortions to the "Holy Spirit," to "divine inspiration," to the "peace of Christ." These are clearly people who, in the spiritual and religious realm, are not only totally inexperienced and without guidance, but are absolutely *illiterate.* The whole history of Orthodox Christianity does not know of any such "ecstatic" experiences produced by the Holy Spirit. It is only foolishness when some "charismatic" apologists presume to compare these childish and hysterical experiences, which are open to absolutely everyone, with the Divine revelations accorded to the greatest saints, such as to St. Paul on the road to Damascus or to St. John the Evangelist on Patmos. Those saints fell down before the true God (without contortions, and certainly without laughter), whereas these pseudo-Christians are merely reacting to the presence of an *invading spirit,* and are worshiping only themselves. The Elder Macarius of Optina wrote to a person in a similar state: "Thinking to find the love of God in consoling feelings, you are seeking not God but yourself, that is, your own consolation, while you avoid the path of sorrows. considering yourself supposedly lost without spiritual consolations."* If these "charismatic" experiences are religious experiences at all, then they are *pagan* religious experiences; and in fact they seem to correspond exactly to the mediumistic initiation experience of *spirit-possession,* which is caused by "an inner force welling up inside attempting to take control" (Koch, *Occult Bondage,* p. 44). Of course, not all "Baptisms of the Holy Spirit" are as ecstatic

* *Starets Macarius of Optina,* Harbin, 1940, p. 100 (in Russian).

as some of these experiences (although some are even *more* ecstatic); but this too is in accord with spiritistic practice: "When spirits find a medium friendly or well-disposed in submissiveness or passivity of mind, they enter quietly as into their own home; while, on the contrary, when the psychic is less well-disposed from some resistance, or want of passivity of mind, the spirit enters with more or less force, and this is often reflected in the contortions of the face and tremor of the medium's members" (Blackmore, *Spiritism,* p. 97).

This experience of "spirit-possession," however, should not be confused with actual demonic possession, which is the condition when an unclean spirit takes up permanent habitation in someone and produces physical and psychic disorders which do not seem to be indicated in "charismatic" sources. Mediumistic "possession" is temporary and partial, the medium consenting to be *used* for a time or for a particular function by the invading spirit. But the "charismatic" texts themselves make it quite clear that what is involved in these experiences — when they are genuine and not merely the product of suggestion — is not merely the development of some mediumistic ability, but actual possession by a spirit. These people would seem to be correct in calling themselves "spirit-filled" — but it is certainly not the *Holy* Spirit with which they are filled!

Bishop Ignatius gives several examples of such physical accompaniments of spiritual deception: one, a monk who trembled and made strange sounds, and identified these signs as the "fruits of prayer"; another, a monk whom the bishop met who as a result of his ecstatic method of prayer felt such heat in his body that he needed no warm clothing in winter, and this heat could even be felt by others. As a general principle, Bishop Ignatius writes, the second kind of spiritual deception is accompanied by "a material, passionate warmth of the blood"; "the behavior of the ascetics of Latinism, embraced by deception, has always been ecstatic, by reason of this extraordinary material, passionate warmth" — the state of such Latin "saints" as Francis of Assissi and Ignatius Loyola. This *material* warmth of the blood, a mark of the spiritually deceived, is to be distinguished from the *spiritual* warmth felt by those such as St. Seraphim of Sarov who genuinely acquired the Holy Spirit. But the Holy Spirit is not acquired from ecstatic "charismatic" experiences, but by the long and arduous path of asceticism, the "path of sorrows" of which the Elder Macarius spoke, within the Church of Christ.

C. "Spiritual Gifts" Accompanying "Charismatic" Deception

The chief claim of the followers of the "charismatic revival" is that they have acquired "spiritual" gifts. One of the first such "gifts" that becomes noticeable in those "baptized with the Holy Spirit" is a new "spiritual" power and boldness. What gives the boldness is the definite experience which no one can doubt that they have had, although one can certainly doubt their interpretation of it. Some typical examples: "I do not have to believe in Pentecost, because I have seen it" (Ranaghan, p. 40). "I began to feel that I knew exactly what to say to others and what they needed to hear... I found that the Holy Spirit gave me a real boldness to say it and it had a marked effect" (Ranaghan, p. 64). "I was so confident that the Spirit would be true

to his word that I prayed without any if's. I prayed in will's and shall's and in every other kind of declarative statement" (Ranaghan, p. 67). An Orthodox example: "We pray for wisdom and suddenly we are wise in the Lord. We pray for love and true love is felt for all men. We pray for healings, and health has been restored. We pray for miracles and, believing, we have seen miracles happen. We pray for signs, and receive them. We pray in tongues known and tongues unknown" (*Logos,* April, 1972, p. 13).

Here again, a genuine Orthodox characteristic, acquired and tested by long years of ascetic labor and maturing in faith, is supposedly obtained instantly by means of "charismatic" experience. It is true, of course, that the Apostles and Martyrs were given a magnificent boldness by the special grace of God; but it is only ridiculous when every "charismatic Christian," without any notion of what Divine grace is, wishes to compare himself to these great saints. Being based on an experience of deception, "charismatic" boldness is no more than a feverish, "revivalistic" imitation of true Christian boldness, and it only serves as another identifying mark of "charismatic" deception. Bishop Ignatius writes that a certain "self-confidence and boldness are usually noticeable in people who are in self-deception, supposing that they are holy or are spiritually progressing." "An extraordinary pomposity appears in those afflicted with this deception: they are as it were intoxicated with themselves, by their state of self-deception, seeing in it a state of grace. They are steeped in, overflowing with high-mindedness and pride, while appearing humble to many who judge by appearances without being able to judge by fruits."

Beyond speaking in tongues itself, the most common "supernatural" gift of those "baptized in the Spirit" is the direct reception of "messages from God" in the form of "prophecies" and "interpretations." One Catholic girl says of her "charismatic" friends: "In some of them I witnessed the speaking in tongues, some of which I have been able to interpret. The messages have always been those of great solace and joy from the Lord" (Ranaghan, p. 32). One "interpretation" is summarized thus: "He was speaking words from God, a message of consolation" (Ranaghan, p. 181). The messages are nothing if not bold; at one meeting "still another young woman announced a 'message from God,' speaking in the first person" (Ranaghan, p. 2). A "charismatic" Protestant writes that in such messages "God's Word is directly spoken!...The Word may suddenly be spoken by anyone present, and so, variously, a 'Thus says the Lord' breaks forth in the fellowship. It is usually in the first person (though not always), such as 'I am with you to bless you' " (Williams, p. 27).

A few specific texts of "prophecy" and "interpretation" are given in the apologetical books of the "charismatic" movement:

1. "Be like a tree swaying with his will, rooted in his strength, reaching up to his love and light" (Ford, p. 35).

2. "As the Holy Spirit came down upon Mary and Jesus was formed within her, so the Holy Spirit comes upon you and Jesus is in your midst" —given in tongues by a Roman Catholic and "interpreted" by a Protestant (Ford, p. 35).

3. "The feet of him who walked the streets of Jerusalem are behind you. His gaze is healing to those who draw near but death to those who flee" —this had special meaning for one member of the prayer group (Ford, p. 35).

4. "I reach out my hand to you. You need only take it and I will lead you" — this same message was given a few minutes earlier to a Roman Catholic priest in another room; he wrote it down and entered the prayer room just in time to hear it uttered in exactly the words he had written down (Ranaghan, p. 54).

5. "Do not worry. I am pleased with the stand you have taken. This is difficult for you but will bring much blessing to another" — this brought final reassurance to one person present concerning a recent difficult decision (Sherrill, p. 88).

6. "My wife walked in and began to play the organ. Suddenly, the Spirit of God came upon her and she began to speak in tongues and prophesy, 'My son, I am with you. Because you have been faithful in little things I am going to use you in a greater way. I am leading you by the hand. I am guiding you, be not afraid. You are in the center of My will. Do not look to the right or to the left, but continue therein"—this "prophecy" was accompanied by a "vision" and was directly responsible for the founding of a large and influential Pentecostal organization, the "Full Gospel Business Men's Fellowship International" (*Logos Journal,* Sept.-Oct., 1971, p. 14).

We may well believe, according to the testimony of witnesses who find that such messages apply directly to them, that there is something preternatural about a number of them, that they are not just "made up." But does the *Holy Spirit* use such artificial methods to communicate with men? (The "spirits" at seances certainly do!) Why is the language so monotonous and stereotyped, sometimes worthy of the penny fortune-telling machines in American cafes? Why are the messages so vague and dreamlike, sounding indeed like trance-utterances? Why is their content always one of "consolation," "solace and joy," reassurance, precisely without prophetic or dogmatic character—as if the "spirit," even like the "spirits" at seances, were especially pleased with his non-denominational audience? *Who, after all, is the strangely characterless "I" that speaks?* Are we wrong in applying the words of a *true* Prophet of God to all this? — *Let not your prophets that are in the midst of you, and your diviners, deceive you... For they prophesy falsely unto you in My name: I have not sent them, saith the Lord* (Jeremiah 29:8-9).

Just as one "baptized in the Spirit" usually carries the ability to speak in tongues over into his private devotions, and in general is aware that "the Lord" is constantly with him, so too, even outside the atmosphere of the prayer meeting he often has private "revelations," including audible voices and tangible "presences." Thus does the "prophet" of the "charismatic revival" describe one of his experiences: "I was awakened from a deep restful sleep by a voice that seemed loud and clear... distinctly saying: 'God has no grandsons'... Then it seemed as if there was someone in my room and the presence made me feel good. Suddenly it dawned on me. It must be the Holy Spirit who spoke to me" (Du Plessis, p. 61).

How can one account for such experiences? Bishop Ignatius writes: "One possessed by this kind of spiritual deception *fancies* of himself [the second form of *prelest* is called 'fancy,' *mnenie* in Russian] that he abounds in the gifts of the Holy Spirit. This fancy is composed of false concepts and false feelings, and in this character which it has it belongs fully to the realm of the father and representative of falsehood, the devil. One who, in praying, strives to unveil in the heart the feeling of the new man, yet does not have any possibility to do this, substitutes for this feelings of his own invention, counterfeits, to which the action of fallen spirits does not tarry to join itself. Acknowledging his incorrect feelings, both his own and those from the demons, to be true and grace-given, he receives conceptions which correspond to the feelings."

Precisely such a process has been observed by writers on spiritism. For someone seriously involved in spiritism (and not only mediums themselves), a moment comes when the whole false spirituality that cultivates passivity of mind and openness to the activity of "spirits," manifested even in such seemingly innocent pastimes as the use of a ouija-board, passes over into the actual possession of this person by an invading spirit, after which undeniably "supernatural" phenomena begin to appear.* In the "charismatic revival" this moment of transition is identified as the experience of the "Baptism of the Holy Spirit," which, when it is genuine, is precisely the moment when self-deception becomes satanic deception, and the "charismatic" victim is virtually assured that from then on his deceived "religious feelings" can expect a response from the "Spirit" and he will enter a "life of miracles."

D. The New "Outpouring of the Holy Spirit"

In general, followers of the "charismatic revival" have the feeling of being (as they constantly repeat) "Spirit-filled." "I felt free, clean and a new person and completely filled with the Holy Spirit" (Ranaghan, p. 98). "Because of what was begun in the baptism of the Spirit, I have now begun to see more and more a vision of what life in the Spirit is like. It is truly a life of miracles... of being filled over and over with the life-giving love of the Spirit of God" (Ranaghan, p. 65). They invariably characterize their "spiritual" state in similar words; a Catholic priest writes, "whatever other particular effects may have occurred, peace and joy seem to have been received by all, almost without exception, of those who have been touched by the Spirit" (Ranaghan, p. 185). One inter-denominational "charismatic" group states that the aim of its members is "to show and spread Jesus Christ's Love, Joy and Peace wherever they are" (*Inter-Church Renewal*). In this "spiritual" state (in which, characteristically, both repentance and salvation are seldom mentioned), some rise to great heights. In one Catholic the gift of the "Spirit" "has risen within me to long periods (several hours) of near ecstasy in which I'd swear I was experiencing a foretaste of the Kingdom of Heaven" (Ranaghan, p. 103). Spectacular stories are told of deliverance from drug

* See Blackmore, *Spiritism*, pp. 144-175, where an example is given of a Catholic priest who was physically pursued by a ouija-board (propelled, of course, by a demon) when he tried to give up using it!

addiction and the like. The Greek priest Fr. Eusebius Stephanou summarizes this "spirituality" by quoting a Roman Catholic priest who states that the "charismatic" movement involves "a new sense of the presence of God, a new awareness of Christ, a greater desire to pray, an ability to praise God, a new desire to read the Scriptures, the Scriptures coming alive as the Word of God, a new eagerness to have others know about Christ, a new compassion for others and a sensitiveness to their needs, a new sense of peace and joy..." And Fr. Eusebius presents the ultimate argument of the whole movement: "The tree is known by its fruits... Do these fruits demonstrate the presence of the Devil or of the sanctifying Spirit of Christ? No Orthodox in his right mind who has seen the fruits of the Spirit with his own eyes can give a mistaken answer to this question" (*Logos,* Jan., 1972, p. 13).

There is no reason to doubt any of this testimony. True, there is also much testimony — we have given a few examples — that contradicts this and states definitely that the "spirit" of the "charismatic revival" is something dark and ominous; but still it cannot be doubted that many followers of the "charismatic revival" actually feel that it is something "Christian" and "spiritual." As long as these people remain outside the Orthodox Church, we might well leave their opinions without comment. But when an Orthodox priest tells us that sectarian phenomena are produced by the Holy Spirit, and he even exhorts us: "Don't be left out. Open your heart to the promptings of the Holy Spirit and be part of the growing charismatic renewal" (*loc. cit.*) —then we have the right and the duty to examine their opinions quite closely, judging them not by the standard of the vague humanist "Christianity" which prevails in the West and is prepared to call anything "Christian" that merely "feels" so, but by the quite different standard of Orthodox Christianity. And by this standard there is not one item in the above list of "spiritual fruits" but that can be, and has been in the sectarian and heretical movements of the past, produced by the devil appearing as an "angel of light," precisely with the aim of leading people away from the Church of Christ into *some other kind of "Christianity."* If the "spirit" of the "charismatic revival" is not the Holy Spirit, then these "spiritual fruits" likewise are not from God.

According to Bishop Ignatius, the deception known as *fancy* "is satisfied with the invention of counterfeit feelings and states of grace, from which there is born a false, wrong conception of the whole spiritual undertaking... It constantly invents pseudo-spiritual states, an intimate companionship with Jesus, an inward conversation with him, mystical revelations, voices, enjoyments... From this activity the blood receives a sinful, deceiving movement, which presents itself as a grace-given delight... It clothes itself in the mask of humility, piety, wisdom." Unlike the more spectacular form of spiritual deception, *fancy,* while "bringing the mind into the most frightful error, does not however lead it to delirium," so that the state may continue for many years or a whole lifetime and not be easily detected. One who falls into this warm, comfortable, fevered state of deception virtually commits spiritual suicide, blinding himself to his own true spiritual state. Writes Bishop Ignatius: "Fancying of himself... that he is filled with grace, he will never receive

grace... He who ascribes to himself gifts of grace fences off from himself by this 'fancy' the entrance into himself of Divine grace, and opens wide the door to the infection of sin and to demons." *Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked* (Apoc. 3:17).

Those infected with the "charismatic" deception are not only themselves "spirit-filled"; they also see around them the beginning of a "new age" of the "outpouring of the Holy Spirit," believing, as does Fr. Eusebius Stephanou, that "the world is on the threshold of a great spiritual awakening" (*Logos,* Feb., 1972, p. 18); and the words of the Prophet Joel are constantly on their lips: *I will pour out My Spirit upon all flesh* (Joel 2:28). The Orthodox Christian knows that this prophecy refers in general to the last age that began with the coming of our Lord, and more specifically to Pentecost (Acts 2), and to every Orthodox saint who truly possesses in abundance the gifts of the Holy Spirit — such as St. John of Kronstadt and St. Nectarios of Pentapolis, who have worked thousands of miracles even in this corrupt 20th century. But to today's "charismatics," miraculous gifts are for everyone; almost everyone who wants to can and does speak in tongues, and there are manuals telling you how to do it.

But what do the Holy Fathers of the Orthodox Church teach us? According to Bishop Ignatius, the gifts of the Holy Spirit "exist only in Orthodox Christians who have attained Christian perfection, purified and prepared beforehand by repentance." They "are given to saints of God solely at God's good will and by God's action, and not by the will of men and not by one's own power. They are given unexpectedly, extremely rarely, in cases of extreme need, by God's wondrous providence, and not just at random (St. Isaac the Syrian)." "It should be noted that at the present time spiritual gifts are granted in great moderation, corresponding to the enfeeblement that has enveloped Christianity in general. These gifts serve entirely the needs of salvation. On the contrary, 'fancy' lavishes its gifts in boundless abundance and with the greatest speed."

In a word, the "spirit" that suddenly lavishes its "gifts" upon this adulterous generation which, corrupted and deceived by centuries of false belief and pseudo-piety, seeks only a "sign" — is not the Holy Spirit of God. These people have never known the Holy Spirit and never worshiped him. True spirituality is so far beyond them that, to the sober observer, they only mock it by their psychic and emotional—and sometimes satanic—phenomena and blasphemous utterances. Of true spiritual feelings, writes Bishop Ignatius, "the fleshly man cannot form any conception: because a conception of feeling is always based on those feelings already known to the heart, while spiritual feelings are entirely foreign to the heart that knows only fleshly and emotional feelings. Such a heart does not so much as know of the *existence* of spiritual feelings."

6. *The "Charismatic Revival" as a Sign of the Times*

To the very end of this age there shall not be lacking Prophets of the Lord God, as also servants of satan. But in the last times those who truly will serve God will succeed in hiding themselves from men and will not perform in their midst signs and wonders as at the present time, but they will travel by a path of activity intermixed with humility, and in the Kingdom of Heaven they will be greater than the Fathers who have been glorified by signs. For at that time no one will perform before the eyes of men miracles which would inflame men and inspire them to strive with zeal for ascetic labors.... Many, being possessed by ignorance, will fall into the abyss, going astray in the breadth of the broad and spacious path.

Prophecy of St. Niphon of Constantia, Cyprus (4th century)*

A. A "Pentecost without Christ"

FOR ORTHODOX CHRISTIANS present-day "tongues," like those described in the New Testament, are also a "sign": but now they are a sign, not of the beginning of the Gospel of salvation for all people, but of its end. The sober Orthodox Christian will not find it difficult to agree with the apologists of the "charismatic revival" that this new "outpouring of the spirit" may mean indeed that "the consummation of the age is at hand" (Fr. Eusebius Stephanou in *Logos,* April, 1972, p. 3). *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils* (I Tim. 4:1). In the last days we shall see *the spirits of devils, working miracles* (Apoc. 16:14).

The Holy Scriptures and Orthodox Fathers clearly tell us that the character of the last times will not at all be one of a great spiritual "revival," of an "outpouring of the Holy Spirit," but rather one of almost universal apostasy, of spiritual deception so subtle that the very elect, if that were possible, will be deceived, of the virtual disappearance of Christianity from the face of the earth. *When the Son of man cometh, shall He find faith on the earth?* (Luke 18:8).

The "charismatic revival," the product of a world without sacraments, without grace, a world thirsting for spiritual "signs" without being able to discern the spirits that give the signs, is itself a "sign" of these apostate times. The ecumenical movement itself remains always a movement of "good intentions" and feeble humanitarian "good deeds"; but when it is joined by a movement with "power," indeed *with all power and signs and lying wonders* (II Thes. 2:9), then who will be able to stop it? *The "charismatic revival" comes to the rescue of a floundering ecumenism,* and pushes it on to its goal. And this goal, as we saw in the introduction to this series of articles,† is not merely

* Published in Russian with the Writings of Sts. Barsanuphius the Great and John, Moscow, 1855, pp. 654-655.

† *The Orthodox Word,* 1971, no. 3, p. 138.

"Christian" in nature — the "refounding of the Church of Christ," to use the blasphemous utterance of Patriarch Athenagoras — that is only the first step to a larger goal which lies entirely outside of Christianity: the establishment of the "spiritual unity" of all religions, of all mankind.

However, the followers of the 'charismatic revival' believe their experience is "Christian"; they will have nothing to do with occultism and Eastern religions; and they doubtless reject outright the whole comparison in the preceding pages of the "charismatic revival" with spiritism. Now it is quite true that religiously the "charismatic revival" is on a higher level than spiritism, which is a product of quite gross credulity and superstition; that its techniques are more refined and its phenomena more plentiful and more easily obtained; and that its whole ideology gives the *appearance* of being "Christian" — not Orthodox, but something that is not far from Protestant fundamentalism with an added "ecumenical" coloring.

And yet we have seen that "charismatic" experience, and particularly the central experience of the "Baptism of the Holy Spirit," is largely if not entirely a *pagan* experience, much closer to "spirit-possession" than to anything Christian. We know also that Pentecostalism was born on the fringes of sectarian "Christianity," where very little remains of genuine Christian attitudes and beliefs, and that it was actually "discovered" as the result of a religious *experiment,* in which Christians do not participate. But it was not until quite recently that it was possible to find a clear testimony of the non-Christian character of "charismatic" experience *in the words of a "charismatic" apologist.* This apologist informs us that the experience of the "Baptism in the Holy Spirit" can indeed be had *without Christ.*

This writer tells the story of a person who had received the "Baptism" with speaking in tongues and was encouraging everyone to seek it. Yet he admitted that repentance had not been part of his experience and that not only had he not been delivered from sinful habits, but even had no particular desire to be delivered from them. The writer concludes: "A pentecost without repentance — a pentecost without Christ — that is what some are experiencing today.... They have heard of tongues, they wish to identify with a status experience, so they seek someone to lay on hands for a quick, cheap, easy impartation which bypasses Christ and His Cross." Nonetheless, this writer admits that speaking in tongues is undeniably "the initial consequence or confirmation" of the "Baptism in the Holy Spirit" (Harry Lunn, in *Logos Journal*, Nov.-Dec., 1971, pp. 44, 47). We know that "solidarity in faith" is required for the "Baptism" experience, to such an extent that one Catholic Pentecostal recommends that "spectators, curious onlookers, however well-intentioned, are to be asked to leave," because of "the great value in solidarity in expectant faith of everyone present" (Ranaghan, p. 236). But of what character must this intense "faith" be if the "Baptismal" experience can be given to those who merely seek a cheap, easy status experience? It is evidently not *necessarily* faith in Christ. What is Pentecostalism if there can be a *"Pentecost without Christ"*? Is it not precisely the common denominator of "spiritual experience" which is needed for the new world religion? Is it not an element

of that "new mysticism" which, as Berdyaev foresaw, "will be deeper than religions and ought to unite them"? Is it not perhaps *the key to the "spiritual unity" of mankind which the ecumenical movement has sought in vain?*

B. The "New Christianity"

There may be those who will doubt that the "charismatic revival" is a form of mediumism; that is only a secondary question of the means or technique by which the "spirit" of the "charismatic revival" is communicated. But that this "spirit" has nothing to do with Orthodox Christianity is abundantly clear. And in fact this "spirit" follows almost to the letter the "prophecies" of Nicholas Berdyaev concerning a "New Christianity."* It completely leaves behind the "monastic ascetic spirit of historical Orthodoxy," which most effectively exposes its falsity. It is not satisfied with the "conservative Christianity which directs the spiritual forces of man only towards contrition and salvation," but rather, apparently believing like Berdyaev that such a Christianity is still "incomplete," adds a second level of "spiritual" phenomena, not one of which is specifically Christian in character (although one is free to *interpret* them as "Christian"), which are open to people of every denomination with or without repentance, and which are completely unrelated to salvation. It looks to "a new era in Christianity, a new and deep spirituality, which means a new outpouring of the Holy Spirit" — in complete contradiction of Orthodox tradition and prophecy.

This is truly a "New Christianity"— but the specifically "new" ingredient in this "Christianity" is nothing original or "advanced," but merely a modern form of the devil's age-old religion of *shamanistic paganism.* The Associate Editor of the *Logos* recommends Nicholas Berdyaev as a "prophet" precisely because he was "the greatest theologian of spiritual creativeness" (*Logos,* March, 1972, p. 8). And indeed, it is precisely the shamans of every primitive tribe who know how to get in contact with and utilize the primordial *"creative" powers of* the universe — those "spirits of earth and sky and sea" which the Church of Christ recognizes as *demons,* and in serving which it is indeed possible to attain to a "creative" ecstasy and joy (the "Nietzschean enthusiasm and ecstasy" to which Berdyaev felt so close) which are unknown to the weary and half-hearted "Christians" who fall for the "charismatic" deception. But there is no Christ here. God has *forbidden* contact with this "creative," occult realm into which "Christians" have stumbled through ignorance and self-deception. The "charismatic revival" will have no need to enter a "dialogue with non-Christian religions," because, under the name of "Christianity," it has already embraced non-Christian religion and is itself the *new* religion (or a trial version of it) which Berdyaev foresaw, strangely combining "Christianity" and paganism.

The strange "Christian" spirit of the "charismatic revival" is clearly identified in the Holy Scriptures and the Orthodox patristic tradition. According to these sources, world history will culminate in an almost superhuman "Christian" figure, the false Messiah or *Antichrist.* He will be "Christian" in

* See *The Orthodox Word,* 1972, no. 1, pp. 38-39.

the sense that his whole function and his very being will center on Christ, Whom he will imitate in every respect possible, and he will be not merely the greatest enemy of Christ, but in order to deceive Christians will *appear to be Christ,* come to earth for a second time and ruling from the restored Temple in Jerusalem. *Let no one deceive you by any means, for that day shall not come except there come a falling away (apostasy) first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God... even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness* (II Thes. 2:3-4, 9-12).

The Orthodox teaching concerning Antichrist is a large subject in itself and cannot be presented here. But if, as the followers of the "charismatic revival" believe, the last days are indeed at hand, it is of crucial importance for the Orthodox Christian to be informed of this teaching concerning one who, as the Saviour Himself has told us, together with the "false prophets" of that time, *shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect* (Matt. 24:24). And the "elect" are certainly not those multitudes of people who are coming to accept the gross and most unscriptural delusion that "the world is on the threshold of a great spiritual awakening," but rather the "little flock" to which alone our Saviour has promised: *It is your Father's good pleasure to give you the Kingdom* (Luke 12:32). Even the true "elect" will be sorely tempted by the "great signs and wonders" of Antichrist; but most "Christians" will accept him without any question, for his "New Christianity" is precisely what they seek.

C. "Jesus Is Coming Soon"

Just in the past few years, significantly, the figure of "Jesus" has been thrust into strange prominence in America. On stage and in films long-standing prohibitions against portraying the person of Christ have been abrogated. Sensationally popular musicals present blasphemous parodies of His life. The "Jesus Movement," which is largely "charismatic" in orientation, spreads spectacularly among teenagers and young people. The crudest form of American popular music is "Christianized" at mass "Jesus-Rock Festivals," and "Christian" tunes for the first time in the century become the most popular in the land. And underlying this whole strange conglomeration of sacrilege and absolute unenlightened worldliness is the constantly reiterated expression of seemingly everyone's expectation and hope: *"Jesus is coming soon."*

In the midst of this psychic and "religious" devastation of the American land, a symptomatic "mystical" occurrence has been repeating itself in the lives of widely-separated Americans. An editor of a "charismatic" magazine relates how he first encountered this occurrence as told by someone at a gathering of like-minded people:

"'My friend and his wife were driving up to Boston on Route 3, when they stopped to pick up a hitchhiker. He was young and had a beard, but he wasn't dressed like a hippie. He got in the back seat without saying much, and they drove on. After a while, he quietly said, "The Lord is coming soon." My friend and his wife were so startled that they each turned around to look at him. There was no one there. Badly shaken, they pulled into the first gas station they came to. They had to tell someone else, no matter what the reaction. As the attendant listened, he didn't laugh. Instead, all he said was, "You're the fifth car to come in here with that story."'

"As I listened, in spite of the hazy sunlight, a chill began to creep up my backbone. Yet that was only the beginning. One by one, around the circle, others were led to recount similar incidents, until there were six all told, across the length and breadth of the country, and all had taken place within the past two years" — in Los Angeles, Philadelphia, Duluth (thirteen reports to the police in one night), New Orleans; sometimes the hitchhiker is a man, sometimes a woman. Later an Episcopalian priest told the editor of his own identical experience in upstate New York. To the editor, this all indicates that in fact "Jesus is coming soon." (David Manuel, Jr., in *Logos Journal*, Jan.-Feb., 1972, p. 3).

The careful observer of the contemporary religious scene — especially in America, where the most popular religious currents have originated for over a century — cannot fail to notice a very decided air of chiliastic expectation. And this is not only true of "charismatic" circles, but even of the traditionalist or fundamentalist circles that have rejected the "charismatic revival." Thus, traditionalist Catholics believe the chiliastic fantasies of an "Age of Mary" based on the pseudo-revelations of Fatima, and this is only one variant on the standard Latin heresy of "sanctifying the world," or, as Archbishop Thomas Connolly of Seattle expressed it ten years ago, "transforming the modern world into the Kingdom of God in preparation for His return." Protestant evangelists such as Billy Graham, in their mistaken private interpretation of the Apocalypse, await the "millenium" when "Christ" will reign on earth. Other evangelists in Israel find that their millenarian interpretation of the "Messiah" is just what is needed to "prepare" the Jews for his coming.* And the arch-fundamentalist Carl McIntire prepares to build a life-size replica of the Temple of Jerusalem in Florida (near Disneyworld!), believing that the time is at hand when the Jews will build the very "Temple to which the Lord Himself will return as He promised" (*Christian Beacon*, Nov. 11, 1971; Jan. 6, 1972). Thus, even anti-ecumenists find it possible to prepare to join the unrepentant Jews in welcoming the false Messiah — Antichrist — in contrast to the faithful remnant of Jews who will accept Christ as the Orthodox Church preaches Him, when the Prophet Elijah returns to earth.

It is therefore no great consolation for a sober Orthodox Christian who knows the Scriptural prophecies concerning the last days, when he is told by a "charismatic" Protestant minister that "it's glorious what Jesus can do when we open up to Him. No wonder people of all faiths are now able to

* See for example Gordon Lindsay, *Israel's Destiny and the Coming Deliverer*, Christ for the Nations Publ. Co., Dallas, Texas, pp. 28-30.

pray together" (Harold Bredesen, in *Logos Journal,* Jan.-Feb., 1972, p. 24); or by a Catholic Pentecostal that the members of all the denominations now "begin to peer over those walls of separation only to recognize in each other the image of Jesus Christ" (Kevin Ranaghan in *Logos Journal,* Nov.-Dec., 1971, p. 21). Which "Christ" is this for whom an accelerated program of psychological and even physical preparation is now being made throughout the world? — Is this our true God and Saviour Jesus Christ, Who founded the Church wherein men may find salvation? Or is it the *false Christ* who will *come in his own name* (John 5:43) and unite all who reject or pervert the teaching of the one Church of Christ, the Orthodox Church?

Our Saviour Himself has warned us: *Then if any man shall say unto you, Lo, here is the Christ, or Here; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders, so as to lead astray, if possible, even the elect. Behold I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness, go not forth; Behold, he is in the inner chambers, believe it not. For as the lightning cometh forth from the east, and is seen even unto the west, so shall be the coming of the Son of man* (Matt. 24:23-27).

The Second Coming of Christ will be unmistakeable: it will be sudden, from heaven (Acts 1:11), and it will mark the end of this world. There can be no "preparation" for it — save only the Orthodox Christian preparation of repentance, spiritual life, and watchfulness. Those who are "preparing" for it in any other way, who say that he is anywhere "here" — especially "here" in the Temple of Jerusalem — or who preach that "Jesus is coming soon" without warning of the great deception that is to precede His Coming: are clearly the prophets of Antichrist, the false Christ who must come first and deceive the world, including all 'Christians' who are not or do not become truly Orthodox. There is to be no 'millenium.' For those who can receive it, the "millenium" of the Apocalypse (Apoc. 20:6) is *now*: the life of grace in the Orthodox Church for the whole "thousand years" between the First Coming of Christ and the time of Antichrist.* That Protestants should expect the "millenium" in the future is only their confession that they do not live in it in the present — that is, that they are *outside the Church of Christ* and have not tasted of Divine grace.

D. Must Orthodoxy Join the Apostasy?

Today some Orthodox priests, led by Fr. Eusebius Stephanou, would try to persuade us that the "charismatic revival," even though it began and mostly continues outside the Orthodox Church, is nonetheless "Orthodox," and we are even warned, "Don't be left out." But no one who has studied this movement in the works of its leading representatives, many of whom have been quoted above, can have any doubt that this "revival," in so far as it is

* Such is the Orthodox teaching of Sts. Basil the Great, Gregory the Theologian, Andrew of Cæsarea, and many other Fathers. See Archbishop Averky, *Guide to the Study of the New Testament,* Part II (in Russian), Jordanville, N.Y., 1956, pp. 434-438.

"Christian" at all, is *entirely Protestant* in its origin, inspiration, intent, practice, "theology," and end. It is a form of Protestant "revivalism," which is a phenomenon that preserves only a fragment of anything genuinely Christian, substituting for Christianity an emotional "religious" hysteria whose victim falls into the fatal delusion that he is "saved." If the "charismatic revival" differs from Protestant revivalism, it is only in adding a new dimension of crypto-spiritistic phenomena which are more spectacular and more objective than mere subjective revivalism.

This evident fact is only strikingly confirmed by an examination of what Fr. Eusebius Stephanou tries to pass off for an "Orthodox awakening" in his periodical *The Logos.*

This *Orthodox priest* informs his readers that "it is the Protestant evangelists — not the Orthodox—that are doing so much to lead men to Jesus Christ," whereas "the Orthodox Church is not sharing in the modern-day Christian awakening" (Feb., 1972, p. 19). He declares that Orthodox Christians must imitate the Protestants in holding "city-wide crusades in public auditoriums and stadiums" (Feb., 1972, p. 3), and he himself now travels about holding revivalistic "rallies." At one of these rallies "many Protestants were present. Several in attendance made a public rededication of their lives to Christ" (March, 1972, p. 5). In another place he gives this "public rededication" its proper Protestant name: he makes *Orthodox Christians* answer his *"altar call."* which is accompanied by the usual revivalistic "sobs and tears" (April, 1972, p. 4). Fr. Eusebius himself, with typical revivalistic immodesty, informs us that "I thank and praise God for shedding some of the light of His Spirit into my soul in response to the unceasing prayers I have been sending up night and day" (Feb., 1972, p. 19); and later he openly declares himself to be a "prophet" (April, 1972, p. 3). He mentions nothing whatever of the Orthodox interpretation of apocalyptic events, and yet he repeats Billy Graham's fundamentalist Protestant interpretation of the "Rapture" that is to precede the "millenium": "The Great Tribulation day approaches. If we remain true to Christ we will surely be caught up to be with Him at the sound of the glad rapture-shout and we will be spared the horrible destruction which is to fall upon the world"* (April, 1972, p. 22). And yet not even all fundamentalists are agreed on this error,† which has no foundation in Holy Scripture** and removes from those who follow it all necessity for watchfulness against the deceit of Antichrist, from which they imagine they will be spared.

All of this is not even pseudo-Orthodoxy; it is just plain Protestantism, and not even the best kind of Protestantism. One looks in vain in the Logos of Fr. Eusebius Stephanou for an indication that his "awakening" is

* Compare Billy Graham, *World Aflame,* Doubleday (Pocket Cardinal Ed.), New York, 1966, p. 178; C. H. Mackintosh, *The Lord's Coming,* Moody Press, Chicago, pp. 30-31; and many other fundamentalists.

† See Kurt Koch, *Day X.* Kregel Publications, Grand Rapids, Mich., p. 116-7.

** I Thes. 4:16-17 refers to the Second Coming of Christ, which according to the Holy Fathers comes *after* the "tribulation" and the reign of Antichrist.

inspired by the sources of the Orthodox ascetic tradition: the Lives of Saints, the ascetic Fathers, the Church's cycle of services, the *Orthodox* interpretation of Holy Scripture. Some Orthodox "charismatics," it is true, make use of some of these sources — but alas! they mix them together with "many other books written by devout Christians involved with the Charismatic movement" (*Logos,* March, 1972, p. 16) and thus read them "charismatically": like all sectarians, *reading into* Orthodox writings what they have learned from their *new* teaching, which comes from outside the Church. If they were well grounded in the Orthodox sources they would know that an Orthodox Christian, for the sake of his soul's salvation, does not seek guidance from heterodox writings, in which there is no grace of the Holy Spirit. In the "Conversation" of St. Seraphim of Sarov (whom the Orthodox "charismatics" quote *without* the parts here italicized), this great Saint tells us: "The grace of the Holy Spirit which was given to us all, the faithful of Christ, in the sacrament of Holy Baptism, is sealed by the sacrament of Chrismation on the chief parts of our body, as appointed by *the Holy Church, the eternal keeper of this grace.*" And again: "The Lord listens equally to the monk and the simple Christian layman *provided that both are Orthodox.*"*

The grace of the Holy Spirit is given only in the Orthodox Church; and clearly, only those who have received it can speak about it. Then why this search for guidance from the heterodox, when we have our own true guidance? Why the adaptation from them of new religious practices and this blasphemous parody of a sacrament, the "laying on of hands," when we have our own Divinely-instituted sacraments and rites? Why this pompous, vainglorious talk of being "spirit-filled" on the part of people who are obviously ignorant and inexperienced in the first principles of Holy Orthodoxy? We *know* why the heterodox do these things: because they have no sacraments and no grace of the Holy Spirit. But *Orthodox priests?*

Our Lord Jesus Christ and His Prophets have told us clearly that our time is not to be one of many great signs and wonders, save those of the devil. But to our age another opportunity and gift have been given: confession of God's truth. This opportunity is given today not only to those living under the atheist tyrannies behind the Iron Curtain or under the pseudo-Orthodox State in Greece, but also to every Orthodox Christian living in the Free World. Ours is an age of unparalled apostasy and blasphemy coming from those who sit on bishops' thrones, led in the Free World by the heretics Athenagoras and Iakovos, who openly state that the Orthodox Church is not the Church of Christ. It is noticeable that the Orthodox participants in the "charismatic revival" are not to be found in the battle against the great heresy of our time, ecumenism; indeed, they look with disdain upon our present-day Orthodox confessors who "preoccupy" themselves with "the spectre of ecumenism" (*Logos,* April, 1972, p. 9). It is clear that the Orthodox "charismatics" feel themselves to be *above* this battle, and several of the "charismatic" priests have no qualms in commemorating and concelebrating with the blatant heretic Iakovos, thus showing to the world that they share his heresy and place

* *Orthodox Life,* Jordanville, 1953, no. 1, pp. 18 and 28.

themselves, like him, *outside the Church of Christ.* They imagine that it is possible to receive the *gifts of the Holy Spirit* without confessing the unique and saving truth of Holy Orthodoxy, in which they evidently do not believe, inasmuch as they derive their inspiration and their new teaching from the heterodox, telling us that God is "temporarily bypassing the divinely established institutions of His one Church"! (*Logos,* Jan., 1972, p. 14). But no one who knows Orthodoxy could seek for the Holy Spirit in Protestant and Pentecostal writings; no one who practices Orthodoxy (for those who have the desire, there is the spiritually rich daily cycle of Orthodox services) could have a need or desire for a Protestant-type "prayer meeting"; no one who knows the lives and examples of our ancient and more recent Orthodox saints could find anything to imitate in the "charismatic" shamans of our day. Only abysmal ignorance and a stepping away from God's grace given in the Orthodox Church could have led the Orthodox "charismatics" to tell us in effect that *Orthodoxy is not enough,* that we must follow a "New Christianity" that comes from outside the Church.

The Orthodox priests who have been drawn into the "charismatic revival" insist that it is the only alternative to the deadness, bickering, worldliness, and narrow unenlightened "ethnocentrism" that do indeed characterize a great number of the nominally Orthodox parishes in America. Alas, the blind would lead the blind! Could the apostate bishops themselves have devised a better religious circus by means of which to still the confessing voice of conscience of their priests and flocks and lead them into the very pit which they themselves approach? What Orthodox "charismatic" priest or layman can possibly object to the *Unia* with those very Protestants and Catholics with whom, as the interdenominational "charismatic" song goes, they are already "one in the Spirit, one in the Lord," and who have led them and inspired their "charismatic" experience? The "charismatic revival" is only *the experiential side of the prevailing "ecumenical" madness* — a counterfeit Christianity that betrays Christ and His Holy Church. The "spirit" that has inspired the "charismatic revival" is *the spirit of Antichrist,* or more precisely, those "spirits of devils" of the last times whose "miracles" prepare the world for the false Messiah.

D. "Little Children, It Is the Last Hour" (I John 2:18)

Unknown to the fevered Orthodox "revivalists," the Lord God has preserved in America, even as in the days of Elijah the Prophet, *seven thousand men who have not bowed the knee to Baal* (Rom. 11:4)—an unknown number of true Orthodox Christians who are neither spiritually dead, as the Orthodox "charismatics" complain that their flocks have been, nor pompously "spirit-filled," as these same flocks become under "charismatic" suggestion. They are not carried away by the movement of apostasy nor by any false "awakening," but continue rooted in the holy and saving Faith of Holy Orthodoxy in the tradition the Holy Fathers have handed down to them, watching the signs of the times and travelling the narrow path to salvation. Many of them follow the last group of Orthodox bishops left on the American continent, the hierarchs of the Russian Church Outside of Russia; but there are also

some left in other Orthodox "jurisdictions," largely unseen, awaiting God's more evident will for them; and there are still others outside of the Orthodox Church who by God's grace, their hearts being open to His call, will doubtless yet be joined to genuine Holy Orthodoxy. These "seven thousand" are the foundation of the future and only Orthodoxy of America.

And outside of genuine Orthodoxy the darkness only grows. Judging from the latest "religious" news, the "charismatic revival" may well be only the faint beginning of a whole "age of miracles." Many Protestants who have discerned the fraud of the "charismatic revival" now accept as "the real thing" the spectacular "revival" in Indonesia where, we are told, there are *really* occurring "the selfsame things that one finds reported in the Acts of the Apostles." In the space of three years 200,000 pagans have been converted to Protestantism under constantly miraculous conditions: No one does anything except in absolute obedience to the "voices" and "angels" who are constantly appearing, usually quoting Scripture by number and verse; water is turned into wine every time the Protestant communion service comes around; detached hands appear from nowhere to distribute miraculous food to the hungry; a whole band of demons is seen to abandon a pagan village because a "more powerful" one ("Jesus") has come to take their place; "Christians" have a "count-down" for an unrepentant sinner, and when they come to "zero" he dies; children are taught new Protestant hymns by voices that come from nowhere (and repeat the song twenty times so the children will remember); "God's tape-recorder" records the song of a children's choir and plays it back in the air for the astonished children; fire comes down from the sky to consume Catholic religious images ("the Lord" in Indonesia is very anti-Catholic); 30,000 have been healed; "Christ" appears in the sky and "falls" on people in order to heal them; people are miraculously transported from place to place and walk on water; lights accompany evangelists and guide them at night, and clouds follow them and give them shelter during the day; the dead are raised.*

About the latter "miracle," a correspondent of *The Orthodox Word* writes, "In Indonesia the cases of 'raising the dead' (about twelve, I think) have been well documented. But two people we know (whom we believe to be both rational and honest and who say that they have had personal contact with such 'resurrected men') claim they are *not human beings at all*, but human bodies that were entered into and activated by demons after the person died. The term they use is 'hominoid.' "

Interestingly, in some parts of the Indonesian "revival" the element of "speaking in tongues" is almost totally absent and is even forbidden (although it is present in many places), and the element of mediumism seems sometimes to be replaced by a direct intervention of fallen spirits. It may well be that this new "revival," more powerful than Pentecostalism, is a more developed stage of the same "spiritual" phenomenon (just as Pentecostalism itself is more advanced than spiritism) and heralds the imminence of the dreadful day when, as the "voices" and "angels" in Indonesia also proclaim, "the Lord"

* See Kurt Koch, *The Revival in Indonesia*. Kregel Publications, 1970; and Mel Tari, *Like a Mighty Wind*. Creation House, Carol Stream, Ill., 1971.

is to come — for we know that Antichrist will prove to the world that he is "Christ" by just such "miracles."

In an age of almost universal darkness and deception, when for most "Christians" *Christ* has become precisely what Orthodox teaching means by *Antichrist,* the Orthodox Church of Christ alone possesses and communicates the grace of God. This is a priceless treasure the very existence of which is not so much as suspected even by the "Christian" world. The "Christian" world, indeed, joins hands with the forces of darkness in order to seduce the faithful of the Church of Christ, blindly trusting that the "name of Jesus" will save them even in their apostasy and blasphemy, mindless of the fearful warning of the Lord: *Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity* (Matt. 7:22-23).

St. Paul continues his warning about the coming of Antichrist with this command: *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle* (II Thes. 2:15). *There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be anathema. As we said before, so say I now again: If any preach any other gospel unto you than that ye have received, let him be anathema* (Gal. 1:8-9).

The Orthodox answer to every new "revival," and even to the final terrible "revival" of Antichrist, is this Gospel of Christ, which the Orthodox Church alone has preserved unchanged in an unbroken line from Christ and His Apostles, and the grace of the Holy Spirit which the Orthodox Church alone communicates, and only to her faithful children, who have received in Chrismation and kept the true *seal of the gift of the Holy Spirit.* Amen.

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BISHOP ANDREW OF UFA

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About the last period of Bishop Andrew's life we have this account of a fellow prisoner: "In May, 1932, I was transferred from the inner prison of the GPU to the hospital of the isolation wing, scurvy ward, of Butyrka prison. Within two days Bishop Andrew of Ufa, who had been brought to Moscow from banishment in Uzbekistan, where he had finished his term, was transferred from the venereal ward to this ward. Before this transfer, Bishop Andrew had been kept from February, 1932, to May 1st in the inner prison of the GPU in solitary confinement, and then for four days he had been kept — supposedly because there was no other place — in the second ward of Butyrka prison, the ward of the psychologically ill; then for several days he had been kept in the fifth (venereal) ward, and finally he was transferred to the fourth (scurvy) ward, since in fact he was ill of scurvy. In 1919 I had been with Bishop Andrew in the Omsk prison. But now he was unrecognizable: only a little hair remained on his head and face, almost all of it having fallen out as a result of scurvy; he had become completely grey, decrepit, so thin that he could not be recognized; but he was still as ever humble, encouraging, good, responsive. At the present time he was accused of organizing Orthodox communities [i.e., of the Catacomb Church], which was against Soviet law, and of agitation and propaganda against Bolshevism. Evenings in the prison Vladika Andrew would usually hold everyone's attention with his stories, and it should be said that he had such an effect on the prisoners around him that even the criminals, disgraced Communists, and others never dared to swear and curse in his presence. Bishop Andrew reacted actively and openly to all the injustices in prison (for which the authorities disliked and feared him); he prayed much, ridiculed and entered into arguments with atheists and always left them in a ridiculous situation, for which many times he was deprived of parcels which had been sent him by friends outside. The chief priest of Soviet Russia, the head of the Moscow Orthodox Church, Bishop Andrew referred to as a betrayer of Christ. To prison, banishment, and other misfortunes he responded calmly, philosophically reserved, and he suffered more for those around him than for himself. On his fellow prisoners he had an encouraging influence. Large parcels would be sent him as the local residents quickly found out from the prison personnel concerning his arrival at a place of imprisonment. The parcels were not always given to him, but those he received he shared with those who had none. He was executed by shooting in the Yaroslavl isolation prison in 1937."

And thus the earthly life of Bishop Andrew was ended, his voice silenced, his grave a hole together with hundreds of other such victims buried beneath the nightmare dungeons of the dark world of Soviet atheism. But the memory of him remains vivid, fresh, and fragrant of the spiritual beauty of a true Christian martyr. The image of a Tatar prince who became a monk in order to preach spiritual freedom with Christ even in the catacombs is indeed inspiring and alive today more than ever. On the back of a portrait (*see cover*) given in 1912 to some person afflicted with grief his hand inscribed three short words of encouragement, which come down to us today as full of meaning, as if from the better world where he is now: ***"I weep, love, and am praying."***

Orthodox Bibliography

THE NEW MARTYRS OF RUSSIA, by Protopresbyter Michael Polsky. The Monastery Press, Montreal, 1972. 137 pp. $2.50.

IT IS AN astounding reflection on the frightening ignorance of the Western world concerning the world that lies under the Communist Yoke to realize that this book is the *first* collection in English of the martyrdoms of those at the price of whose blood Communism has been installed in Russia. Nowhere are the pseudo-religious nature and intentions of Communism so clearly revealed as in its ruthless torture and murder of millions of Russian civilians whose only "crime" was to place first in their lives God and His Kingdom. Their story is not a political but a spiritual one, and not a story to fill one with despair and bitterness but one that is capable of inspiring not only Russians, but all who share the same Orthodox Faith against which the legions of hell have been let loose in our dark ages.

A mere catalogue of the martyrdoms of some of the bishops whose lives chiefly make up this volume is enough to take the reader back to the first age of Christianity: "drowned in a river," "thrown from a high wall," "tied to a horse's tail," "hanged on the altar gates," "mutilated and tortured to death," "shot in the forehead" (this is "progress" over the first century!), "froze to death." Truly, here is that *witness* (the meaning of "martyr" in Greek) which Orthodox Christianity has to make to the world today, and it is a glorious one; and in spite of themselves it is the atheists, who thought to vanquish a seemingly powerless Christianity, who make possible this witness to the world: the victory of unbending Orthodox Christian righteousness over the blind fanaticism of this world.

The author, or rather compiler, of these lives, Fr. Michael Polsky, knew many of the new martyrs himself, especially during his term in the Solovetsky concentration camp. He escaped from the Soviet Union in 1930 and became a witness abroad of the confessing Church within Russia. He reposed in San Francisco in 1960.

This new volume is a translation and condensation comprising somewhat less than half of the material in the first volume of Fr. Michael's two-volume work published by Holy Trinity Monastery near Jordanville, N.Y., in 1949 and 1957. This work is not a compilation of polished Lives, but rather simply a "collection of materials," as the Russian volumes are subtitled — the reports of witnesses who can supply sometimes long accounts, but more often only precious scraps of information concerning those martyrs they have met in prison or exile. This collection continues to be made, and new materials appear from time to time in *Orthodox Russia* and *Orthodox Life* (in Russian), published at Jordanville.

Included in the English volume are some thirty to forty new martyrs, with the longest accounts being devoted to Patriarch Tikhon, Metropolitans Vladimir of Kiev and Benjamin of Petrograd, and Tsar Nicholas II and the other Royal Martyrs. Other more detailed individual lives of new martyrs have

previously appeared in English in *Orthodox Life* and *The Orthodox Word*; but most of them are from the second volume of Fr. Michael's work and from other sources, and most of the material in the new volume appears for the first time in English, and this is also the first time that a number of martyrdoms have been brought together in one place in English. The corrections and additions to the first volume which Fr. Michael made in the second volume have not been incorporated in the English translation, which only emphasizes the need (and hope) that more such collections should appear in English.

The same publisher has recently come out with two shorter booklets: *Notes from the Red House* (75 cents), a manuscript recently smuggled out of the Soviet Union which reveals the new tortures which have been devised for use against believers: incarceration in psychiatric clinics and insane asylums and subjection there to chemical and electrical tortures designed to render the victim a harmless babbling idiot (but still incapable of depriving him of his faith!); and *The Life of St. Mary of Egypt* (75 cents), a reprint from the Jordanville translation that first appeared in *Orthodox Life* in 1962. (The Jordanville edition may be purchased, printed together with the complete lenten Great Canon of St. Andrew of Crete, for $1.00 from: Holy Trinity Monastery, Jordanville, New York, 13361.)

Most recently, the Monastery Press has begun publication of a quarterly periodical of the Department of External Mission of the Russian Church Outside of Russia, *THE TRUE VINE*, the first issue of which includes topics from the Church calendar, several longer articles on contemporary church issues, a collection of reprints from recent Orthodox publications, and news and reviews. Subscription is $3.00 a year.

All these publications may be ordered from: The Monastery Press, 8011 Champagneur Ave., Montreal 303, Canada.

SAINT HERMAN ORTHODOX CALENDAR FOR 1973

is being prepared for separate publication (not as an issue of *The Orthodox Word*) in autumn of this year. Proposed price: $2.00.

Special discounts to parishes, dealers, and others wishing to distribute the Calendar.

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